

GROWTH AND EXPANSION OF PENTECOSTAL CHURCHES
IN TIVLAND 1975 – 2005

BY

JANDO, FRANCA SHIMINENGE
PG/Ph.D/09/51147

DEPARTMENT OF RELIGION AND CULTURAL STUDIES
UNIVERSITY OF NIGERIA, NSUKKA
ENUGU STATE

OCTOBER, 2014

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IN TIVLAND 1975 – 2005

BY

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A THESIS PRESENTED TO THE DEPARTMENT OF RELIGION
AND CULTURAL STUDIES, FACULTY OF SOCIAL SCIENCES,
UNIVERSITY OF NIGERIA, NSUKKA IN PARTIAL FULFILMENT
OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY IN RELIGION AND CULTURAL STUDIES.

SUPERVISOR:REV. PROF. ACHUNIKE, HILARY C.

OCTOBER 2014

APPROVAL PAGE

This thesis has been approved as meeting the requirements for the award of the degree of doctor of Philosophy (PhD) in the Department of Religion and CulturalStudies, University of Nigeria Nsukka.

BY

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CERTIFICATION PAGE

We certify that Jando Franca Shiminenge (PG/Ph.D/09/51149) has satisfactorily carried out all the corrections on this work in compliance with all the suggestions made by the Board of examiners.

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DEDICATION

This work is dedicated to Almighty God, without whose grace, mercy and protection, this study would never have been accomplished. To my late parents Maria and Dzawua Agbo for their prayers for me to fulfill my dream.

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ACKNOWLEDGEMENTS

My profound appreciation goes to my Heavenly Father, the Builder of my life. His providence has made this academic work possible. May God be honored and praised forever. Jehovah, indeed I lack words to thank you for all that you have done for me.

My fundamental gratitude goes to my supervisor Rev. Fr. Prof. H. C. Achunike, who, not only read and corrected the work, but also has contributed a lot of materials to enrich it. I cannot adequately express this gratitude with human words. May God bless and reward you.

Worthy of praise are the efforts of all the lecturers of the Department of Religion and Cultural Studies, University of Nigeria Nsukka for their contributions and sincere criticisms. Among them are: Professors Agha U. Agha, C. O. T. Ugwu, M. I. Okwueze, Rev Dr. Ezichi Ituma, among many others. Their friendly temperament toward me was real source of strength and encouragement. I am also grateful to all the members of Pentecostal churches especially those pastors whose views added a lot of value to this work. I shall not forget to thank all those who assisted in the course of the interviews. Their contributions have formed a major reference point in this research work.

I acknowledge the efforts of my friends and colleagues who availed themselves at various times to help in one-way or the other towards the accomplishment of this thesis. Notable among them is Rev. Dr. Igbakua Iorjaa, who took a lot of time out of his schedule to read this work painstakingly and strength it. May God reward him abundantly. Eber J.I too helped tremendously in proofreading this work. Dr. S. Ugbegili and Tartule Tijah also read the work meticulously and made his input to enrich it. I appreciate him very much and am very grateful for his useful

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comments and constructive criticisms that added more substance to this study. My mother in the Lord Evangeline Ikyongbe has labored for me in prayers since the inception of the program. May God bless her. My late friend Dr. Martin Wang was a great source of encouragement to me. My gratitude also goes to Grace Nwamah that helped me in sundry ways during the study. May his soul rest in peace. My deep-seated gratitude goes to my beloved children Jude, Emmanuella, Doofan, Terseer and Aondona who were of great strength and encouragement to me. And to all my siblings that were with me in prayers.

Most importantly, I appreciate my beloved husband with million thanks for first allowing me to undertake the study at all. I also acknowledge him for the love, care benevolence and financial support I have enjoyed from him. He honestly stood by me. In fact, what he is to me cannot be quantified in human terms. May God reward him abundantly and keep him alive for the family and me.

Lastly, I am thankful to the many authors whose works were accessed during the study, works that have great contributed greatly to the success of this thesis. To all those who contributed in one-way or the other towards the realization of this strenuous academic work, but those who cannot be severally acknowledged for want of space and time. I owe a debt that cannot be paid in a hurry. My honest prayer is that the Almighty should bless them abundantly.

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ABBREVIATIONS

NKST: Ngongu u Kristu u Sudan Ken Tiv
(The Church of Christ in the Sudan among the Tiv)

FGRCIN: Full Gospel Revival Crusade Incorporation Nigeria

SUM: South African Branch of Sudan United Mission

ECWA: The Evangelical Church of West Africa

ANEM: All Nation's Evangelism Ministries

MFM: Mountain of Fire and Miracle Ministries

KICC: Kingsway International Christian Centre

RCCG: Redeemed Christian Church of God

DRCM: Dutch Reformed Church Mission

CSM: Christian Student Movement

SHC: Sisters of the Holy Child Jesus

CRC: Christian Reformed Church

DLBC: Deeper Life Bible Church

DDL: Daughters of Divine Love

SON: Sisters of Nativity

DC: Daughters of Charity

LCC: Local Church Council

CU: Christian Union

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ABSTRACT

The work is on Growth and Expansion of Pentecostal Churches in Tivland 1975-2005. The work adopted phenomenological method and Tiv ethnic group was used as a case study. The growth of Pentecostal churches that seem uncontrollable is demonstrated in the dense presence of these churches almost everywhere in Tivland. The study is concerned with the factors responsible for their successive growth and expansion. Phenomenological method focuses on the detailed description of acquainted experience without alternative to assumption or preconceived supposition. The method used enabled the researcher to observe Pentecostal activities in an objective way and to interpret the experience without bias and ambiguity. Oral interview was also conducted and information gathered was interpreted analytically. The study revealed that Pentecostal activities started in Tivland in 1972 as a fellowship meeting that was later converted to a church. After that many other Pentecostal churches began to come through government workers, church workers and pastors. There are more than two hundred different Pentecostal churches in Tivland as of the time of research. These churches expanded very fast because of their enthusing style of worship and theology. Also, Pentecostal churches appear very fascinating and the people patronize them in great numbers because unlike mainline churches, they allow a greater degree of lay participation. The study shows that Pentecostal churches face challenges such as lack of finance, manpower and converts that will stand the test of time. The work recommends among other things that, pastors should be encouraged to undergo theological training for better grooming. They should lead as shepherds, avoid competition and encourage teamwork, emphasis soul winning, and extend hands of friendship to other denominations as brothers in the Lord. In conclusion, Pentecostal churches have made substantial growth and expansion in Tivland more than their predecessors.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The topic growth and expansion of Pentecostal Churches in Tivland, 1975-2005 needs alittle explanation. The word growth in this thesis is used to imply origin of Pentecostalism in Tivland. Expansion is used to denotethe spread of Pentecostal Churches from simple form to more complex stage. Growth and Expansion therefore mean how Pentecostalism started and developed, while expansion concerns thewidespread of the movement in Tivland.On the other hand, tThe term Pentecostalism is linked to the doctrine of subsequent and initial evidence, which, originated in the United States of America at the turn of the 20th century. It is also refers to the experience of the baptism in the Holy Spirit. Pentecostalism is seen as one of the fastest growing movements within Christianity in Nigeria and the world at large.

~~The term Pentecostalism is linked to the doctrine of subsequent and initial evidence, which, originated in the United States of America at the turn of the 20th century. It also refers to the experience of the baptism in the Holy Spirit.~~ Anderson (2004:10) shares this view when he affirms that those who have post-conversion experience speak in unknown tongues.This kind of Pentecostalism has influenced the mainline churches as well as non-Christians. Achunike (2004:12) confirms.This when he asserts that the mainline churches adopt different names for Pentecostalism.For instance, in the Catholic Church, it is called Catholic Charismatic Renewal of Nigeria.It operates as Evangelical Fellowship in the Anglican Communion and in Methodist Church it is called Methodist Evangelical Movement. In the same line of argument, Johns (1993:63) points out that

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Pentecostalism is multifaceted. Some of them are the Trinitarians and non-Trinitarians, while others are Adult Baptism practitioners and some baptize both infant and adult and it is not all Pentecostals that speak in tongues.

Pentecostalism in Nigeria was inspired by new Religious Movements in Nigeria, which share some common features with them. Gaiya (2002:para.4) buttresses this view that “during an influenza epidemic in 1918, revivals flared within Mission Churches and the Aladura Churches expanded”. For example, the Cherubim and Seraphim Society was founded in 1925 as well as the Church of the Lord(Aladura) in 1930 respectively. The Anglican form of prayer known as the Precious Stone Society came up to heal the influenza victims in 1918. The group left Anglican Church in the early 1920s and was affiliated with Faith Tabernacle Church based in Philadelphia. Also Joseph Babalola of Faith Tabernacle led a revival that converted thousands of people. The movement initiated ties with the Pentecostal Apostolic Church in Great Britain in 1932, but the ties were dissolved over the use of modern medicine. Pew Forum on Religion (2011: para.1) reports that the Celestial Church of Christ also came into western Nigeria from Benin and rapidly grew and expanded across the northern region. Later it became one of the largest Aladura Churches in Africa. Pa Josiah Akindayome, one of their members later established the Redeemed Christian Church of God. The Redeemed Christian Church of God “became increasingly Pentecostal in theology, practice and growth” Pew Forum on Religion (2011: para.2). It has become very large and their churches cut across the globe including United States.

Another form of revival emerged between 1930 and 1960 which included both Charismatic and Pentecostal movements. Kalu (2008:34) maintains that this wave of revival includes “the Charismatic Youth Movement among the youth of

various denominations that occurred in different parts of the country; challenging the parent group which allegedly suffered from power failure”. The group aimed at re- evangelizing the mainline churches and converting new souls for God. The Pew Forum on Religion (2011: para.2) confirms that the 1930 and 1960 revival aided the evangelical revival of the 1970s. This was a wave of Pentecostal expansion that started operating as fellowship but was later transformed into the establishment of new Churches. One of the leaders of such Churches was Benson Idahosa, who established the Church of God Mission International in 1978². Then the Pentecostal umbrella organization, Grace of God Mission was founded in 1974 and William Kumuyi established Deeper Life Bible Church in 1982³. The New Charismatic Churches or Pentecostals grew throughout the 1980s and 1990s. David Oyedepo founded one of such Churches in 1988 known as Living Faith Church (Winners Chapel).

According to Otonko (2005:30), there are numerous Pentecostal churches in Nigeria today. Some are very large with thousands of members of the congregation across the country. One of them is the Redeemed Christian Church of God. On the other hand, Kalu (2002:123) says that, the Pentecostal Churches of the 1970s were well known by their teaching on personal ethics, sanctification and the adaptation of strict separation from the worldly activities. In the 1980s the teachings assumed a different dimension with the faith movement and an increased number of prosperity preachers. A higher growth pattern continued into the 1990s but with rational return to holiness. Achunike (2004:13) opines that the Pentecostal fervor⁴ and activities are on the increase in such a way that television and radio stations are employed to propagate the gospel. Signboards of different Pentecostal Churches are seen almost at every strategic place. These churches

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operate at any empty space such as classrooms, uncompleted buildings, garages and so on. Pentecostals have numerous ways of reaching out or preaching the word of God. They organize crusades; carry out outreaches in which pastors and members preach the gospel to people on the streets and market places.

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In a case report by Agu Mashika (Personal communication 6/5/2013), the Pentecostal wave came to Tivland in 1972, in Gboko the prime and political city of Tiv people through some university students who became born again at different higher institutions. Among the students were John Ornguze and Joe Chul who were influenced by Pentecostal teaching. He said David Pilah was a Methodist and himself a member of *Nongu Kristu Sudan* (The Church of Christ in the Sudan among the Tiv) was himself not satisfied with the teachings of their churches. Therefore they decided to leave their Churches and joined these students and they formed a fellowship at Christian Youth Center in Gboko. This was a central body for Charismatic group, popularly known as “born again.” In 1974 they were led by the Spirit to go and invite Benson Idahosa of the Church of God Mission for a crusade. He accepted the invitation and attended the meeting during which very many people became born again and added to their numbers. After the crusade, a revival broke forth in Tivland.

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Besides, David Pilah points out that (personal communication 6/5/2013) National Youth Service Scheme also promoted the spread of the movement in Tivland through corps members that were posted in the area. When the group became big, there was an administrative leadership problem and John Ornguze separated from the group with some members and established Christian Centre Church in Gboko. This was the first Pentecostal Church established by an indigene in Tivland. David Pilah also left the prayer group later and established Salvation

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Mission Church. Pilah further explains that some churches were established as a result of workers who were transferred to Makurdi, the capital of Benue State. Some workers who were on transfer from other places to Benue State also founded some other Churches. For example, Benson Odogu, a military officer who was on transfer to Makurdi, founded the Gospel Church. Lastly, some Pentecostal Churches were established by the indigenes that separated from their parent Churches and founded their own for one reason or the other.

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Observation shows that Pentecostal Churches have grown to a staggering proportion virtually in every part of Tivland. Some scholars such as Kalu, Ojo, Achunike, Otonko are of the view that the rapid growth of Pentecostal Churches is because of their expressive theology, liturgy and worship, gender participation, prayer and fasting, prophecy, healing and deliverance, among other things. However, Pentecostals also believed that their growth is due to the working of the Holy Spirit that inspires them and not human efforts. That is why Hoover (1948) says:

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I believe that the true secret of the whole thing is that we really and truly believe in the Holy Spirit-We trust Him-we really honour Him- we really obey Him-we really give Him free rein-we really believe that the promise in Act1: 45 and Joel 2:28-29 is for us, (P-31, 31).

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The Pentecostals believe in the Holy Spirit baptism and the manifestation of speaking in tongues, holiness ethics, the emphasis and authority of the scriptures and evangelization, which helped the growth and expansion of Pentecostal churches not only in Tivland but the world in general.

1.2 Statement of the Problem

Since its inception, the Pentecostal movement since has experienced tremendous growth in terms of the proliferation of its churches and its membership strength. Indeed, the explosion of the movement in Nigeria and elsewhere is a glaring reality. Recognizably, Pentecostalism has penetrated the mainline churches. Obviously, Pentecostals are proliferating almost on a daily basis and are winning many converts. The growth of Pentecostal churches, which seems uncontrollable, is substantiated in the heavy presence of its churches in every nook and cranny of the Nigerian society. Tivland is not left out in this. In fact, Pentecostal activities in Tivland appear very inspiring. People patronize Pentecostal churches in great numbers in Tivland with diverse needs and everybody is involved. One cannot help but wonders what the attraction to these churches could be. While the seeming non-lively moods of service in the mainline churches may, in part, account for the success of growth of these churches, the study is concerned with the nature of this incessant and untiring growth and expansion. It is the speedy growth and expansion pattern of Pentecostal churches in Tivland and elsewhere ~~that constitute~~ that seem constitutes a major problem. This problem will be thoroughly studied and investigated in order to highlight the key factors that are responsible for this rapid growth and expansion. Thus, it is on this account that the researcher desires to study the growth and expansion of Pentecostal churches in Tivland.

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1.3 Aims of the Study

This research work is motivated by the desire to investigate into an aspect of Pentecostalism that has been unattended to by scholars. The study is prompted by interrelated aims, which includes:

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- (i) To examine the origin of Pentecostal Churches in Tivland.

- (ii) To determine the factors that gave rise to the expansion of Pentecostal churches in Tivland.
- (iii) To study the doctrine of Pentecostal churches in Tivland.
- (iv) To examine the impact of Pentecostal churches in Tivland.

1.4 Significance of the Study

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The research work is both imperative and significant in the following ways:

- (i) A work on the growth of Pentecostal churches has not been properly documented in Tivland. Therefore it will serve as a reference point for the Pentecostal churches in Tivland and the society.
- (ii) The impact these Pentecostal churches have on the lives of Tiv people in particular and other peoples in Benue State in general are enormous and cannot be wished away. The study is significant because of the claims that Pentecostals share the same experience of the disciples on the day of Pentecost.
- (iii) An appropriate understanding and appreciation of Pentecostalism as a branch of Christianity in Tivland is of utmost importance and this understanding and appreciation provide a window into the activities of these Pentecostal churches.

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1.5 Research Methodology

The step we have taken in this study has involved a review of background information on Pentecostal churches and their activities in Tivland. This situational assessment covers the origin, growth and development of Pentecostals in Tiv area. This entails a systematic evaluation of past and present with the view to identifying trends, force and conditions with the potential to influence the integration of Pentecostalism into Tiv worldview. The period of 1975-2005 is chosen for this study because Tivland has had a long contact with Christianity. Missionaries established numerous Christian denominations, including Pentecostal churches, in the area. Therefore, the study is worthy of note.

1.5.1 Method of Data collection

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To ensure accuracy and objectivity, the research has adopted one of the qualitative methods of research known as the phenomenological method in order to get a reliable analysis of the growth and expansion of Pentecostal Churches in Tivland. Phenomenological method concentrates on the detailed description of conscious experience without alternative to explanation and assumption. The method is traced to Edmund Husserl as the founder who reiterates that the main aim of phenomenology is the “direct investigation and description of phenomena as consciously experienced without preconception or pre supposition” (Anthony, 2006:42). Phenomenological method of research is usually careful, analytic and descriptive which enables the phenomenologist to see the phenomenon itself, by removing as far back as possible concealments, distractions and any other thing that might prevent the researcher from seeing the phenomenon exactly as it is (Brough, 1990: 252).

This leads us to the concept of *Epoche*, meaning suspension of judgment, in which the phenomenologist brackets all reality and simply describes the content of consciousness of the phenomenon. The second reduction eliminates the mere empirical content of consciousness and focuses on the essential features and the meaning of consciousness instead. Phenomenology also emphasizes on intuitions that are *eidetic*. This means that the essence and structure of facts in a phenomenon must be recalled with sterling accuracy and not merely dependent on what may happen naturally. This implies that the researcher is supposed to be attentive and impartial in listening in order to understand the phenomenon. Again, in using phenomenological method of research, one tries to describe the phenomenon without reducing it to supposedly object non-phenomenon (Sokolowski 1988: 324).

To sum it up, phenomenological research method is basically concerned with eidetic reduction, bracketing distractions, descriptive and intentional human consciousness. With this, it is imperative that phenomenological method will be suitable in investigating the emergence of Pentecostalism in Tivland.

The study also employs primary and secondary sources. To reconstruct the growth and expansion of Pentecostalism in Tivland, oral data were collected during interviews with selected members and pastors of Pentecostal Churches in Tivland who claimed that they had good knowledge about their churches, other religious leaders like priests, non-Pentecostals as well as non-Christians. This segment explains how the work is carried out and the theoretical framework employed in the analysis of data. The thrust of the work relies more on primary source. These sources really exposed the practices and operations of Pentecostal churches in Tivland. Since we wanted to establish when these churches started and developed to the stage they are now, oral tradition has become the possible source among other approaches.

In the secondary sources, published materials like books, journal articles, magazines, Newspapers and all other works formally in circulation have been objectively used to determine the expansion and impact of Pentecostals in Tivland.

1.5.2 Methods of Data Analysis

In the work, phenomenological method have been used, this method enables the researcher to describe the practice of Pentecostalism within the Tiv society. The events have been observed in an objective way and also interpreted the experiences; data collected were ~~crosschecked~~crosschecked and examined with written works. Similarly, the data collected were properly interpreted without bias and ambiguity. This was done with the time frame of three and a half decades

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(1975-2005) of Pentecostalism's growth and expansion in Tivland. Personal views were not added; rather we interpreted and described the growth, development and activities of Pentecostal Churches as they manifested. Because phenomenological method is that which shows itself, efforts will be made to study the growth and development of Pentecostalism as it manifested in Tivland. It also tries to find the eidetic reduction or the invariant features of the subject under study. Here, the researcher focuses on the important structure and features that enhance the spread of Pentecostalism. The phenomenologist is required to participate in the reality of the subject without really placing his or her belief in the analysis of the work.

In line with the above, the researcher has been able to observe directly from these Churches and also inquire from them how Pentecostalism came about up to the present level of development. This method reveals clearly the concert of the subject in the mind of the audience. The effort is to excellently expose the Pentecostals' origin, nature and practices in Tivland. However, the expected end result is going to be a succession of penetrating studies revealing most aspects of Pentecostalism that attracted so many Tiv people to this brand of Christianity. We also use participation observation method in the work, which is by participating in the activities of some of these Churches. The events were recorded exactly the manner they were presented. Apart from that, the interview method was utilized; the respondent's options were records. And their views were considered truthful as they narrated when Pentecostalism began and how it expanded in Tivland.

1.6 Scope of the study

This research work is limited to the growth and expansion of Pentecostal Churches in Tivland from 1975-2005. The choice of the years is for the fact that, it

was at these times that most Pentecostals came into the area for the establishment of their churches. The research work dwells primarily on the Tiv people of *Mbayion* (Gboko), *Shitire* and *Tongov* (Kastina-Ala), *Iharev* and *Masev* (Makurdi). Because of the limited time, it could study the whole of Tivland. Besides, there are many reasons for the choice of setting such a limit. For one, Pentecostal churches concentrate more in the above-mentioned areas because of their high population than anywhere else in Tivland. Two, these areas provide more information which will enhance the depth of the work. Three, the subcultures chosen for the work are more accessible at anytime. Four, financial constraint is one other major reason for the limitation of the areas of data collection. With the assumption that Pentecostals share common characteristics therefore, references will be made to other parts of Benue State as well as Nigeria.

1.7 Brief History of the Tiv People

Tiv is an ethno-linguistic nation in Nigeria that inhabits quite a substantial portion of the Middle Belt Region. Wegh (1998:23) opines that Tiv as a word has triple meaning. It is the name of the ethnic group; the name of their language and the name stand for their ancestor-Tiv. Tivland covers an area of about 30,000 square kilometers stretching from about 6 30° to 8-10c^{-north} latitude of 8 to 10 east longitude. Wegh further points out that, Tiv people constitute approximately total population of over 4 million individuals throughout Nigeria and the 4th largest ethnic group in Nigeria (1998:23). [However, Wegh's position needs further support from scholars and experts in Tivland.](#) Tiv language is widely spoken in

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the Nigerian States of Plateau, Taraba, Nasarawa, Cross Rivers as well as the Federal Capital Territory, Abuja.

Hagher (1990:18) informs us that, one of the Tiv noble features of expansion has been that of inter-marriage with their host community. The Tiv people depend on agricultural produce for commerce and life; therefore land is essential to them. They conceive land as the land of their fathers that is sacred. They are always on the guard against encroachment on their land and take every measure to protect it against all evil forces. Ritual is done through a number of *Akombo* (a collection of cosmic forces) which is a general term used for mystical forces represented in cultic emblems. The most important and central of these is *swem* (oracle) that is used in the modern court side by side with the Bible. Atel (2004:7) concludes that Tivland is surrounded by neighbouring ethnic groups like the *Alago*, *Angwe* and *loro* in the north, the various ethnic groups in *Ogoja* collectively known as *Udam* in the south, the *Jukum*, *Chamba* and *Mumuye* in the east and the *Idoma* and the *Igala* on the west respectively. The climatic condition in Tivland is determined by two major seasons: the rainy and the dry season. The rainy seasons start from April and ends in October, while the dry season begins in November and ends in March of the following year. The temperature is usually between 80 and 90 degrees Fahrenheit.

1.7.1 The Religious Life of the Tiv people

Dzurgba (2007:175) asserts that Tiv acknowledge *Aondo* (God) as the Supreme Being who created the Universe and directs its affairs. This belief is not different from the Christian concept of God. God is the primary cause of all the events in the universe in general and in human affairs in particular. For instance, *Aondo* thunders, darkens the earth, flashes, shines the sun and blows the wind

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among other things. “Tiv people believed that life was easy, harmonious and cordial in the beginning when God was very close to the earth, where he could be consulted easily” (Dzurgba, 2007:175). However, an act of a certain woman who was threshing millet hit God with a pestle that was offensive and he ascended up. This is the simple reason why God is far away from people now, and communication with him is no longer easy. The Tiv people believe that God has given manpower over his environment and the natural order should function for the good of man. One of the ways in which this can be ensured is through *Akombo* (a collection of cosmic forces) which God has given man. This leads us to the concept of *Akombo*. According to Dzurgba, 2007,

Akombo are divinities, which deal with human problems that are related to the peoples and their needs, such as health, food, water, wealth, safety, fertility, peace and other needs. Every aspect of the Tiv experience is related to a particular divinity (p.176).

In the same vein, the Tiv people believe in *Azov* who share common cosmos with them and to some extent contribute toward the ordering of their society. Shishima (2003:177) submits that *Azov* are spiritual beings capable of changing into any form at any time. *Time, place or any other thing does not limit Azov.* They can appear physically but disappear spiritually. Their underground world has everything that exists on the universe in abundance. These spiritual beings give generously to the people in need. As good as ~~as *Azov* they seen to be, van be,~~ they also cause pain, sickness, poverty or sometimes death to some people who violate their laws. *Tsav* is also real among the Tiv people and occupies a prominent position in their social organization both ideologically and functionally. This is the overview of Tiv as a people and their religious beliefs and practices.

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CHAPTER TWO

~~2.0 REVIEW~~view ~~OF~~of ~~LITERATURE~~literature

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Pentecostalism is flourishing nearly everywhere in the world. Its growth as a church is globally, a ~~well documented~~well-documented reality. In many parts of the world, learned scholars have penned down substantial literature, which attest this fact. Scholars like Walter J. Hollenweger, Donald E. Miller, [Marshall](#) [Ruth Tetsunao Yamamori](#), Harvey Cox, Ogbu Kalu, Ronald Kydd, Vinson Synan, Diane J. Austin-Broos, Jean-Pierre Bastian, and Hilary Achunike, to mention but a

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few, made great efforts in the scholarship of Pentecostalism. This section of the study focuses on review of the growth of the Pentecostal movement.

Certainly, explanations of the extraordinary growth of Pentecostalism abound, with a range of suggestions. To some, the unusual growth of the movement is the direct intervention of God. On the contrary, historians and sociologists have offered suggestions that reflect a functional understanding of the component of society Kydd (1994:3). The duo speaks of Pentecostalism as being part of a protest against modern capitalist society. They refer to Pentecostalism as a means of empowerment, however illusory, for those with social deficits. Also, they see the movement as a network of surrogate communities in which people can find support and emotional release, an 'antidote to anomie'. Again, they refer to Pentecostalism as serving to help people handicapped by feelings of relative deprivation aroused by their comparing themselves to others. For instance, Hollenweger (1972:459) agrees to this when he affirms that Pentecostalism's function of overcoming personal and social disadvantages by a religious experience is exercised amongst all nations. Most scholars share similar opinions as regards the growth of Pentecostalism. Though the above suggestions cannot all be wished away, it should be noted that they are not exhaustive.

Interestingly, Kydd writing on the global expansion of Pentecostalism demonstrates that the movement has been globally attractive as a result of its epitomizing fundamental values of western culture. The scholar argues that there is strong correspondence between the growth of Pentecostalism and westernization. Citing the examples of Caribbean and Latin America, Kydd (1994:11) reflects that Pentecostal growth in the Caribbean and Latin America has been most dramatic since 1945, the same date with a remarkable increase in speed of westernization.

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Statistics from Kydd's study shows that the same growth pattern is obtained in many other countries; Central America, Chile, South America and many others.

The study yes reveal thus:

...When one turns to specific information related to individual countries, the same picture emerges. Pentecostal growth in Brazil became significant in the 1930s, but never accelerated until 1950s. In Chile, the numerical surge of Pentecostalism began in 1940s. With regard to Puerto Rico, LaRuffa (1991:56) said, 'Pentecostalism as a religious movement showed a mild spurt during the 1930s but experienced a marked expansion in the post World War era, and William Wedenoja made the same observation for Jamaica. Glazier (1990:29) reported that Pentecostal growth in Trinidad was phenomenal, pointing out that while there had been fewer than 4000 Pentecostals in the country in 1960 by 1970 that number had grown more than 20000.

Pentecostalism, which is a global phenomenon, came into Nigeria about three decades ago but it has expanded to almost every part of the nation including Tivland. The waves of Pentecostalism, which started in the 1970s, came to Tivland in 1972. Since then it has grown and expanded so much that it is becoming more popular than the Mission Churches that were established initially. Their activities are made known especially through the media such as radio and television. This study examined the growth and expansion of Pentecostal churches in Tivland that was dominated by the mainline Churches long before the coming of Pentecostalism. In this chapter, related literature on the subject is reviewed for better perception of the topic. The review covers the following sub-headings: The Concept of Pentecostalism, Antecedence of Modern Pentecostalism, Origin of Pentecostalism, Pentecostalism as a Global Culture, and Pentecostalism in Nigeria, Pentecostalism in Tivland, Characteristics of Pentecostal Churches and the Relationships between Evangelicals and Pentecostals, and Charismatics.

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2.1 The Concept of Pentecostalism

Pentecostalism is a renewal movement within Christianity that places special emphasis on personal experience with God through the Holy Spirit. They have the tendency to see their movement as reflecting the same kind of spiritual power and teachings that were found in the Apostolic Age of the early church. The emphasis on the spiritual gifts places the movement within Charismatic Christianity. The Pentecostal movement is theologically and historically close to the Charismatic Movement as it significantly influenced the Movement, and sometimes the terms Pentecostal and Charismatic are used interchangeably (Blumhofer 1989:6). Pentecostals believe in the baptism of the Spirit with the evidence of speaking in tongues, just as in Acts 2:4 when the Holy Spirit came upon the Apostles. The New Testament Pentecost occurred fifty days after the resurrection of Jesus and ten days after Christ ascended up into heaven, and it was a great event, which the world had not witnessed before. Macchia (2006:6) says, "It was the day in which the Holy Spirit made a unique visit to the earth to empower his apostles". In a general sense the emphasis of scholars that explored the concept of Pentecostalism centered on the direct personal experience with God through the Holy Spirit. Thus, the Holy Spirit is essentially the main figure of Pentecostalism.

2.2 Antecedence of Modern Pentecostalism

Pentecostal features like prophecy, speaking in tongues and healing were found in the early Church. The book of Acts and First Corinthians talked about these spiritual gifts severally. According to Anderson (2004:19) "the charismata and other phenomena associated with Pentecostalism in the early twentieth

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century” have been on record throughout the history of Christianity. In line with Anderson, Keley (1998:38) affirmed that Monastic movement practiced prophecy and speaking in tongues; as they were seen as people “wrought up into a certain kind of frenzy and irregular ecstasy, raving and speaking and uttering strange things”. The early Christian writers such as Tertullian, Ignatius of Antioch, Justin Martyr, Irenaeus of Gaul and Clement of Alexandria attest to the fact that healing, casting out of demons and prophecy and raising of the dead were all taking place in their own time (Keley1998: 38). The third century writers like Cyprian of Carthage in the West saw these gifts as the sole dispensation of the bishop. Chrysostom thought gifts were not needed anymore while Augustine was more ambiguous about the matter as he said speaking in tongue existed only in the New Testament. Origen too affirms that Charismata occurred only in scriptures (Keley 1998:71). Within the second century, Montanans claimed to be the advocate and mouthpiece of the Holy Spirit. In his teaching, Montanans appropriated the personality of the Holy Spirit to himself so much that the church became uncomfortable with his teachings and expelled him.

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Charismata in the Middle Ages continued as the Eastern Churches practiced spiritual gifts in monasteries throughout the medieval time. “Pneumatology has always been at the centre of their theology, but they have always been open to the charismata” (Anderson 2004:21). As established by Anderson, in the Eastern Churches, spiritual gifts were still practiced but only in the monasteries. In the reformation era the Holy Spirit gifts were almost unidentified “apart from the occasional report in the Anabaptism movement”. If not, people like Martin Luther and Calvin rejected the idea of tongues arguing “it was given as a sign to the Jews and had ceased that Christians no longer needed miracles and that miracles had

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long ceased” (Robert 1977:42). The Protestants in this period absolutely counter the spiritual gifts and since they believed that it ceased long ago they did not even try to know whether it could work. Again, the groups that preceded modern Pentecostalism also had the phenomenon of *glossolalia*, prophecy, vision and healing and many others etc. “~~They~~~~They~~ appeared~~not~~~~not~~ frequently among the ~~Jansenists~~~~Jesuits~~~~of~~ the seventeenth century; France, Catholic ~~R~~reformers, the Shakers of ~~N~~orth America in the eighteenth century; Mormons and the Irving’s movement of England in the nineteenth century” (Fat~~o~~ekun 2005:32). One of the arrowheads of the predecessors was Wesley (1703-1791) the founder of the Methodist church. According to Synan (2001);

John Wesley offered his Methodists followers a second blessing, which he called entire sanctification, an instant crisis experience that he also described as perfect love or Christian perfection. Radical Wesleyans who left Methodism in the 19th century to join the holiness movement often called this second blessing a baptism in the Holy Spirit. (p.16)

Theologically, Hollenweger (1972:176) point~~see~~ out that, Pentecostalism stemmed principally from Methodism. This is because John Wesley taught and emphasized the doctrine of the Holy Spirit for sanctification as a definite second work of grace to conversion. Beside John Wesley, was Edward Irving (1712-1834), ~~who was~~ a Presbyterian minister and a theologian. In contrast to the doctrine of sanctification, Irving taught on the gift of tongue. According to him tongues were the “the standing sign” and the “root and stem out of which flowed all other gifts of the Spirit” (Synan, 2001:27). Burgess (1991:37-38) from his study of church history discovers that, the first link between spirit baptism and manifestation of speaking in tongues occurred in the ministry of Edward Irving in the 1831. Strachan (1973:21) saw Irving as a “Pentecostal forerunner as John the Baptist and links directly his standing sign with Pentecostal initial evidence”.

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2.3 Origins of Modern Pentecostalism

Pentecostalism is usually traced to two revivals as fundamental to the modern Pentecostal movement. However, there were other revivals in America that preceded the two revivals, such as American Holiness Teachers, Wesleyans, Keswick and Camp Meeting Holiness, but they were not recognized as such. It was Parham's revival in Topeka, Kansas that was recorded as the first and William Joseph Seymour of Azusa street Los Angeles as the second revival. Charles Fox Parham's was an independent holiness evangelist that strongly believed in divine healing and one of the leading figures of Pentecostal movement. "Parham received the teaching of sanctification as the second work of grace". He also "adopted some radical elements of the holiness movement such as faith healing" (Synan 1997:89).

Parham established a school named Bethel Bible School in October 1900 near Topeka, Kansas United States. The school began as a "divine healing home" upon the standard of holiness doctrines. With the longing for more gifts, he thought of "a charismatic baptism in the Holy Spirit that would be needed to meet the challenge of the new century". Therefore, he instructed the students to study Acts chapter two. The students' answer was the outpouring of the Holy Spirit upon the Apostles with the evidence of speaking in tongue (Synan 1997:90). On January 1, 1901, after a night watch service, the students prayed for received the Holy Spirit baptism. Agnes Ozman was the first to receive the gift with evidence of speaking in tongues through the laying on of hands by Parham. According to Synan(1997):

This event is commonly regarded as the beginning of modern Pentecostal movement in America. After Ozman experienced tongues the rest of the students sought and received the same experience. Parham received the same experience sometime later and began preaching it in all his services. (pPP.91, 91)

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From the above quotation, Parham made a vital theological connection by the identification of speaking in tongues as the manifestation of Holy Spirit baptism. Again, Parham taught that speaking in tongues should be part of normal Christian worship. His teaching leads to the doctrinal and experimental foundations of the modern Pentecostalism. Similarly, Parham came out with the doctrine of *glossolalia* with the Biblical proof of Holy Spirit baptism, and the supernatural impartation for the purpose of worldwide evangelism (Jones 1974:95). Contrary to Parham's expectation, the revival that followed remained regional and not World wide as he hoped. "It was rather Parham's doctrine preached by his student Seymour that produced the Azusa street revival of the 1906, and with it the Pentecostal movement became globalized as he expected" (Goff 1988:162).

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The 1906 revival at Azusa ~~street~~Street Los Angeles marked the second phase of Pentecostal origins. William Seymour ignited the revival an African – American Holiness Preacher. "Seymour was a black student who was permitted to sit outside for his lectures since; blacks cannot sit with white in the same class" (Anderson 1979:143). The startling experience, which gave birth to the famous Azusa street revival started in a prayer home, as seven people received the Holy Spirit baptism with evidence of speaking in tongues (Cerillo, 1977:55). The revival spread throughout United States and beyond. This was made possible through the holiness leaders present at the revival, which took the teaching back to their various places. The Spiritual power prevalent in Los Angeles added fuel to the flame as people began to troop in from everywhere around the continent (Blumhofer 1993:93). As time went on many became critical of the emotionalism with people shouting, dancing, jerking and shaking to an extreme. Even the holiness people who were not known for dignified services described them as extremists. He

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further explained that when “Parham came to Azusa Street he was shocked by the “holy roller” aspect of the service, and made efforts to correct the extremist and fanaticism” but he was asked to leave (Synan, 1997: 100).

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2.4 The Global Growth Spread of Pentecostalism as a Global Culture

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The Pentecostal movement has evolved from a small band of Christian believers to a World-wide worldwide movement with an estimated “450 million adherents” (Barrett and Johnson, 1999:24). Although we are not so sure of the figure, the expansion of Pentecostal experience has now pervaded all parts of the World Christianity, rippling like waves into the various sectors of mainstream Churches such as (Roman Catholic) and Protestants (Cox 1995:102). This led us to the globalization of Pentecostalism. There are diverse views about globalization of Pentecostalism as portrayed by McGee (1986) that:

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The movement started as a small group and spread out to the entire world; it is a religion made to travel and the movement also prompted the birth of other movements such as Charismatic Movement and the Third Wave Movement which Movement, which is also known as a global culture. (P. 44, 44).

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The above quotation therefore means that the Pentecostal movement started with a teacher and students in Topeka. But when they discovered the gift of the Holy Spirit with evidence of speaking in tongues, it attracted Christians from other movements and denominations who that took the message back to their various places. First it was taken to Azusa Street, Los Angeles by William Seymour, one of Charles Parham’s students and from there it went global with the aid of people who came from different parts of the World and had the same experience.

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Again, a global world would have a single society and culture, probably not harmoniously integrated and with high multi-centricity. However, Pentecostals’

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fundamental doctrine is on the coming of the Holy Spirit on the day of Pentecost, which is polycentric globalization. In short the twentieth century Pentecostalism set out from Seymour's revival in 1906 and quickly reached other parts of the world through missionaries, immigrants' network which intersected with a starting point in America (Hollenweger 1992:54).

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Explaining the phenomenal spread of Pentecostal, Donald E. Miller and Tetsunao Yamamori (2007:22) have reported that report. "Pentecostalism often attracts people who are suffering from what sociologists refer to as 'anomie' ". Anomie is the state of alienation and social disorientation that people who have moved from rural to urban centres feel. Also, people who have crises situations in life are prone to follow Pentecostalism; these crises may be financial, health, social, psychological, etc. Pentecostalism offers a kind of enclave in which social order prevails.

In a similar way, Cox avers that The rapid spread of Pentecostalism is attributed to the power of because the Holy Spirit who is revered as the figurehead of God's active force. He avers further that the Pentecostal and the emphasis on "experience [has] touched people emotionally and spread[s] through testimony and personal contact" (Cox-1995:71). The revival flame that spread in early Pentecostalism without chaos in its wake, fanned out workers and missionaries from Azusa Street to other parts of the World. The mission was like Jerusalem where Christians visit to experience the new Pentecostalism wave (Faupel 1996:20). Pentecostalism has continued to expand in major parts of the world in different forms. For instance, prophecy is a very important aspect especially in Africa, where oracular prophecy fulfills many pastoral and therapeutic functions. Africans have taken these three-fold functions further and have become

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~~counselors~~counsellors, pastors and healers at the same time, solving human needs of those who consult them (Anderson 2000:277-9).[▲]

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[▲]This in turn leads us to the issue of indigenization and diversity that occurs in Pentecostalism. Pentecostalism as “a regionalized Christian movement, differing in identity from one part of the globe to the next”; has been able to generate a global culture which shares a common spirituality (Klaus, 1999:127). Diversity is ensured right from the outset of the twentieth century Pentecostal churches, and there is no doubt that the segregation of white and black churches contributed in no small measure to this diversity (Hellenweger 1974:18). Many Pentecostal churches in Europe and America, which span in a short time, have their own particular profiles, depending on the history and their cultural context (Miguez 1998:6). This therefore means, where Pentecostalism started in Topeka was among the whites and the Azusa phase was with the blacks, which took a different form from the former.[▲]

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[▲]The movement with its flexibility in the spirit has an innate ability to make itself at home in almost any context. It has continued to expand in many different forms throughout the world. This is largely because of the flexibility in the spirit, which often allows them more freedom in developing their own cultural relevant expressions (Anderson 2004:283). But then Cox warns that, if the “expressions are merely for personal gratification,” then the emphasis on the spiritual gifts is detrimental to a healthy and holistic Christian life and becomes a mere passionate expression of concern (1995:85). The spiritual gifts are supposed to improve individual and community’s needs and also bring greater awareness of love of both God and one’s ~~neighbor~~neighbour.[▲] Therefore, the emphasis on the Holy Spirit should be welcomed. The issue of indigenization has caused the movement to

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expand in many different forms throughout the world, with emphases on the needs of such communities or cultures (Taylor 1972:220).

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2.5 Pentecostalism in Nigeria

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Indigenous Christian movements have to a very large extent motivated the spread and development Pentecostalism in Nigeria. The first Pentecostal features appeared as early as the twentieth century in form of Independent, prophetic or spiritual movement in communities where missionaries had already established churches. This could be traced to the Naked Faith people who are also the precursors of *Aladura* (African indigenous Churches) and Pentecostals in the Country. Most of the initial Churches such as Christ Apostolic Church, Church of the Lord and Assemblies of God are linked with the Naked Faith people (Tuner 1972:39). Besides, the event that eventually led to the formation of the Pentecostal prayer group Ojo as cited in Achunike (2009) asserts that:

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The Pentecostal Movement in Nigeria has an indigenous origin without any contact with American Pentecostalism. Introduced principally from Britain between 1937 and 1955, the Christian Student Movement (CSM) and the Christian Union (CU) were firmly established in Nigerian institutions before the 1970s. In January 1970s some (CU) students of University of Ibadan who interacted with the Pentecostal church claimed to be spirit baptized and spoke in tongues. They influenced the CSM members. In May 1970 members founded a new group, World Action Team for Christ. Through their evangelical outreaches the six Universities in the country then experienced the revival. By late 1972 the influence of the American Pentecostalism was noted largely through literature (p.16).

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Again, it is observed that these students took the experience back to their mainline Churches such as the Anglican, Methodist, Evangelical Church of West Africa (now Evangelical Church Winning All) and Baptist. This eventually gave rise to the emergence of Charismatic Movement in the protestant Churches.

Similarly, Catholic Charismatic Movement originated in the Southwest Nigeria at the Dominican Brotherhood Community in 1971 (Eriwo 1983:7). The 1970 Charismatic revival that broke out in the country through the campus fellowship also infiltrated ideals into the orthodox ~~denominations,denominations~~; thus, this further spread the growth of charismatic movement in Nigeria. The rise of this movement was made possible through contacts between Pentecostal ministers and evangelical students in higher institutions and the persistent circulation of Pentecostal literature from North America and Europe (Ojo 1988:176). In support of the above view, Kalu (2003) also gives seven components of the Pentecostal phenomenon that:

1. The Hour of Redemption Ministry, which operated in Lagos before the civil war.
2. The Benson Idahosa Ministry, which was just gathering momentum in Benin when civil war began.
3. The radicalization of the Scripture Union in the eastern Nigeria between 1967 and 1975.
4. The Wave of Freedom Ministry, which started during the civil war in 1969 and held sway in the East immediately.
5. The Charismatic of the South Western Nigeria.
6. The phenomenon of Coppers as Preachers as the Christian University invaded northern Nigeria while serving in the National Youth Services Corps (NYSC).
7. and the special case of Charismatics in the Roman Catholic Church. (p.270)

Kalu ~~has dieligently skillfully~~ spelt out the ways in which Pentecostal waves cut across the nation. The above ways also aided the evangelical revival of the 1970s; that was a wave of Pentecostal expansion, which surged from fellowship to establishing of new Churches such as Church of God Mission International by Benson Idahosa in 1972, the Deeper Life Bible Church in 1982⁷⁵. Also, some churches were established in Classical Pentecostals grew throughout the 1980s and 1990s. One of such churches is:David Living Faith Church (Winners Chapel) foundedby David Oyedepo founded one of such Churches in 1983, known asLiving

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~~Faith (Winners Chapel) Church.~~ The Pentecostal Churches of the 1970s were distinguished by their teaching on personal ethics, sanctification, and the adoption of strict separation from the worldly activities (Pew Forum on Religion, 2011: para.1).

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To buttress the point, Marshall (1992:10) says, Pentecostal Churches are into two broad categories known as Holiness movement and the prosperity preachers. The Holiness movement groups base their teaching on Biblical perfection and strict personal ethics. People usually addressed each other as Brother or Sister, and they also teach faith healing, prosperity, spiritual gift, signs and wonders. These Churches include Deeper Life Bible Church, the Apostolic Church, and Living Faith church and so on. The Pentecostal Churches that emphasis prosperity, believe that the spiritual and material fortunes of a believer are based on how much the person offers materially or spiritually to God. This group also emphasizes the eschatology and the second coming of Christ, signs and wonders or miracles and strict ethical conduct. These churches include Benson Idahosa Miracle Centre in Benin and the Tunde Joda in Lagos (Marshall 1992:10).

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The prosperity churches emphasize the salvation of the soul as preached by the mission churches as important. However, salvation limited to the soul will not be holistic in the African context. Salvation should be holistic, both to man's body, health, spirituality and continuous protection from demonic powers, provision of our daily needs and the society's total well being (Abogunrin 1989:14).

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Anderson (2001:110) examines the close of twentieth century and the beginning of the twenty first century has equally witnessed a rapid increase in the emergence of neo-Pentecostal denominations in the history of Pentecostalism in Nigeria. Laymen and pastors and mostly schismatic groups from the existing

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churches, used rented buildings, founded most of these churches. Almost all the founders claimed to have been called by God as a justification for separating from their former Churches. He further remarked that Pentecostalism is growing in Nigeria faster than in any other nation of the World. The end of the twentieth and the beginning of the twenty first century witnessed a rapid expansion of Pentecostal in the country.

It is very pertinent to note at this juncture that Pentecostalism has metamorphosed from the point of being just the manifestation of signs and wonders to providing services and influencing several sectors of the Nigerian society. Arguing along this line, Danny McCain (2013:160) averred that Pentecostalism has provided a framework for national transformation in Nigeria to such an extent that members those members are encouraged to participate in any sector of the society (like politics, economics, health, education, entertainment, industry and manufacturing, Information and Communications Technologies and so on, etc). Therefore, through social networking and active participation, Pentecostals influence government projects, established educational institutions, and provide social amenities; thereby improving the socio-economic and political landscape of the Nigeria (pp. 169 – 172).

2.6 Pentecostalism in Tivland

According to James Jam (personal communication), Pentecostalism came into Tivland in the early 1970s, but he was not definite about the date. The movement came through some University students who were influenced by Pentecostal doctrines at various higher institutions in the country. Prominent among them were John Ornguze who was at the University of Jos and Joe Chul at Amadu Bello University Zaria. Ornguze claimed that he saw a vision in which the

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Islamic groups came to take over Tivland. In the vision, he was told to write a letter to all the churches in Tivland and inform them of what was to take place. So, he did as the Holy Spirit, in the letter, instructed him the people were told to repent from their sins and turn to God, and also should pray against Islamic war in Tivland.

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David Pilah (personal communication 6/5/2013) said when the letter was read in the church at Saint John Gboko, people wept because they hate Islamic religion. They responded to the letter by calling Ornguze to come and explain the letter to them. When Ornguze came, he made it known to the congregation that if Muslims take over the land it means people shall be forced to practice Islamic religion. Most of them felt so sad and wept and repented from their own sins and that of the land and also gave their lives to Christ. After the message, he announced to the people that, those who are interested to know more about it to meet with him at Christian Youth Center Gboko in the evening at 4.00 pm. Zuamo Tyozenda (Personal communication, 20/3/2013) explained further that many people turned up much more than the ones in the church. At this time Ornguze preached to them and encouraged those who want to be saved to accept Christ as their personal Lord and savior of which, very many gave their lives to God. After the meeting he told them to continue coming to the meeting for spiritual growth that was how Pentecostal fellowship started in Tivland in 1972. The group was nicknamed Hallelujah or born again; it was a general meeting for both Charismatic's and Pentecostals.

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As time went on, people from other churches who were not satisfied with the mainline churches' teachings joined them, and the congregation enlarged. They, later in 1974 organized a crusade and invited late Bishop Benson Idahosa who honoured the invitation and attended. During the crusade, very many people gave their lives to Christ and this increased their number too. However, the fellowship

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witnessed a misunderstanding when there was need for a leader who will head the meeting. So John Ornguze and Joe Chul separated and jointly established prayer meeting at Samuel Ihue's house. When the membership increased, he also donated his plot of land and money for the church to be built. At the completion of the church they moved in, and the church was named Christian ~~center~~centre Gboko. Besides, other Pentecostal churches came in Tivland for the purpose of establishing the branches of their churches in the area. For example, Magu Samuel and William came from Cameroon and established Full Gospel Revival Crusade Incorporation Nigeria, ~~in 1974 in~~ Vandeikya and then Living Faith Church ~~was were~~ established in ~~1974 and~~ 1987. From this point, Pentecostal churches continued to spread in Tivland. Public Servants introduced some of the churches on transfer to Tivland, while some other people's claimed direct revelation from God to start a church. Also, some individuals who felt it was needful to evangelize their people contributed to the spread of Pentecostal churches.

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2.7 Characteristics of Pentecostal Churches

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~~Pentecostal churches all over the world share the same characteristics, so~~ works from other places could be used to explain the characteristics of Pentecostalism in Tivland, since they are universal. Pentecostals share some characteristics with the *Aladura*/Spiritual churches. However, Pentecostal churches have some features, which are peculiar, unique and different. Pentecostals emphasizes the presence of the Holy Spirit as experienced through the gifts of baptism in the Holy Spirit with evidence of speaking in tongues, healings and prophecy. Pentecostals believe that these gifts are available in principles to all the believers through conversion and Baptism in the Spirit. Next to the presence of the Holy Spirit is the conversion ~~experience, experience;~~ conversion is a dramatic

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personal event, which is very important. It means living one's former customs and culture that are considered demonic and sinful and become a Christian. In context, where ethnic identity is important, members of the church may form a new community (Poewe, 1994:25). Another characteristic is the Pentecostals diverse World-view. Pentecostal converts usually move from the world to God and feel saved in consequence. Looking back at the sinful world, they are comforted for having taken the right decision. When the fundamental choice is made, the convert's life becomes transparent and comprehensible. Converts do not keep such rich experience of being saved to themselves. They share it with non-believers in Christ and win them over to their faith. This is where evangelization is mostly emphasized. The more people spread the good news, the better the World becomes (Anderson and Marshall 2001:40).

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This leads to the Hermeneutics feature of Pentecostalism. The interpretation of the Bible is another character of the Pentecostals, which makes them different from other denominations. The Bible is their core teaching just like other Christians. The knowledge and experience of God is the source and faith in Pentecostalism. Their starting point is the intense experiences of encountering God in his words. God reveals himself through the Bible, in worship and prayer in real and powerful way (Johns, 1995:85-6). The Pentecostals believe more in the practical manifestation of the Holy Spirit in their meetings. Kalu calls this kind of faith, "bumper sticker hermeneutics" (2000:38). The Pentecostal hermeneutic is praxis oriented with experience and Bible in a dialectical relationship (Johns, 1993: 91).

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The Bible is also the regulator of the believer's faith, practice and supplies the correlation and interpretive authority for all religious experience (Ellington

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1996:20). Pentecostals usually host meetings, which are mostly free, spontaneous, unexpected and unplanned. They claimed that they are led by the Holy Spirit to do whatever they have done. However, the movement has a habitual liturgy that is developed unconsciously which has no fixed form. The manifestation of speaking in tongues and prophetic words are altered. Songs are mostly noisy and vigorous which are aimed at making spiritual and emotional impact on the participants. In between the preaching, the congregation is encouraged to shout halleluiahs, amen, making joyful noises unto the Lord and worship the Lord; truly members feel the presence of the Lord. At such occasions, deliverance from demonic oppression and healing take place (Achunike, 2009:49). Members are expected to pray aloud in Pentecostal meetings and the manifestation of speaking in tongues, mostly unplanned and things are usually done according to the Holy Spirit directives. The unwritten Pentecostal liturgy is another characteristic. Their liturgy such as instruments of music like organs or piano, drums, singing and dancing is oral not fixed and, the men of God constantly shape it. Pentecostal liturgy is a full participation of members and it bridges the gap between the laity and ministers, which is seen as unity in the body of the Church (John 1996:90).

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2.8 The Relationship between Pentecostals and Charismatic

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Charismatic comes from the Greek word “charisma” meaning the gift of grace which refers to the gift of the Holy Spirit. In other words the term refers to all Christian denominations that share the basic orthodox tenets with emphasis on the Holy Spirit in their lives (Inyama, 2007:21). In the same vein, Poloma (1984) defines Charismatic Movement as;

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Born again Christians who accept the Bible as the inspired word of God and who emphasize the power, the baptism and

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the gift of the Holy Spirit; Not only as *glossolalia*, but prophecy, healing, miracles and acceptance of biblical paranormal phenomenon as contemporary religious experiences. (p.1330)

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Charismatic movement is used in varying senses to describe 20th century development in various Christian denominations. The movement describes an ~~ongoing~~ going international and denominational Christian movement in which individual, mainstream churches adopt beliefs and practices similar to Pentecostals. They emphasized the baptism in the Holy Spirit as a second experience subsequent to salvation as the evidence of manifestation of the Holy Spirit. (En.wikipediaPara.1). Wagner traced the spread of Charismatic within the evangelicals and termed the movement the “The Wave of the Holy Spirit”. He stressed that, the first wave began at the beginning of the twentieth century with the rise of Pentecostal Movement at the Azusa Street Revival, whereas the second wave was in the 1960s as the Charismatic Movement spread throughout some Protestant denominations as well as the Roman Catholic Church and the third wave was in the mid 1980s. Their core doctrine is on the baptism in the Holy Spirit as a second experience to salvation (1988:170-72).

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Pentecostalism on the other hand is known for its acceptance of speaking in tongues (*glossolalia*), interpretation of tongues, discernment of spirit, prophecies and divine healing as evidence of the Holy Spirit Baptism. They are mostly concerned with spirited singing, dancing, shouting in the Spirit, praying and lifting of hands, sometimes even crying and lying down in prayers. Similarly, anointing the sick with oil is usually part of the worship service. These constitute the major reasons for the movement’s growth and popularity (www.gotaquestions.org/charismaticPara.3).

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▲ Pentecostals also depend confidently on the Bible just like other Christians and tend to transform an individual's life through faith in Jesus. Generally, they adhere to the Bible's divine inspiration (Menzies 2007:78-99). Pentecostals normally trace their source to the day of Pentecost in Acts chapter two and they believe that the same power which came upon the Apostles still exists and is indeed working through them (Synan 1987:212).▲

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▲ The relationship between Pentecostals and Charismatic is that, both of them place emphasis on the spiritual gifts, such as Holy Spirit baptism, healing, interpretation of tongues and prophecy. Pentecostalism is theologically and historically close to the charismatic movement as it significantly influenced that movement and sometimes the terms Pentecostal and Charismatic are used interchangeable (<http://www.bbc.co.uk>). The differences exist in the origin, missions, holiness, ecclesiology, and Spirit baptism and initial evidence of speaking in tongues (Burgess, 2003:515). Another area of divergence is in missions, because after receiving the gift of the Holy Spirit, most Pentecostals focused on evangelism in that they have received the power to preach to the ends of the earth. On the other hand, Charismatic's are anxious of testifying about the baptism of the Holy Spirit within their churches. Charismatic "sees their role as a revitalizing influence within their own tradition (Jacobsen 2003: 49).▲

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▲ The diversity in devotional and moral ethics also stems largely from the socio-religious context of each movement. Just as the Pentecostals, Charismatic's pioneers did not only have the holiness background, but holiness codes were part and parcel of them. And Charismatics were from a multiplicity of confessions. (Wacker, 2001: 2.) The two movements also differ in ecclesiology. Pentecostals hold Spirit baptism as a highly individual event to empower believers to [fulfill](#)▲

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their God- ordering purpose in life. However, Charismatic has more corporate insight of the spiritual gifts (Merizies 2000: 31). This is where the Spirit- filled believer does not leave their denominations but stay within their churches to share the spiritual gifts with their members. Concerning the Spirit baptism, Pentecostals generally believe that every believer should seek baptism of the Holy Spirit, while Charismatic believe that Holy Spirit baptism experience is more of an actualization of the Spirit given at conversion and not really as a Spirit for vocational empowerment (Synan 2001: 39). Seen from the above, Pentecostals and charismatic's differ in their origin, mission, holiness ecclesiology and Holy Spirit Baptism.

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2.9 The Relationship between Evangelical and Pentecostal Churches

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Evangelical Movement is another phenomenon that has been confused by many with Pentecostalism. Actually, their areas of divergence are very slim. Evangelicalism is a Protestant movement, which ~~began~~began in the 17th century and was more organized with the emergence of Methodists in England and the pietism among the Lutherans in Germany and Scandinavia. The word Evangelical came from the Greek "*evangelion*" which means "good news or gospel. Therefore, the followers of Jesus Christ are obligated to share his gospel (<http://www.lisatoday.com/Para. 3>). The protestant reformation theologians used the term evangelical in reference to the gospel truth." Martin Luther used the term evangelical to distinguish Protestants from Catholic churches (Livingston 2005: 583). The term has continued to be used in this sense among the Lutheran denominations, such as the Evangelical Lutheran church in America the Evangelical Lutheran church in Canada and the Evangelical church in Germany

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etc. In its current usage, the word has both religious and political connections. Religiously, the word represents a movement that uses active missionary work to covert people.▲

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▲ The political dimension of the word Evangelical applies to the evangelicals within the socialist movement (Marsden 1991: 5). On the other hand, the evangelicals are sometimes seen as the middle ground between the theological liberalism of the mainline denomination and the fundamentalist cultural separatism (Luo 2006:16). Again, the evangelicals and Pentecostals are connected in four areas. The evangelicals and Pentecostals are similar in belief and doctrine, *christo-centricism*, conversion, and social action. The evangelical strategies used by Pentecostals are: sharing of tracts, literature, audio tapes and ~~audiovisuals~~audio-visuals, they go on outreach, hold conferences in order to enhance their evangelism and profound messages. The union between Pentecostals and evangelicals helped Pentecostalism in two ways. Pentecostals are blended more with the evangelicals and the evangelical strategy actually raised Pentecostalism from the dead cultural and theological baggage of a discredited movement and gave them unprecedented influence and growth in the last half of the century (Ochenga 1992: 75). The union also brought Pentecostalism into dialogue with evangelical Christians, but then, Pentecostals suffered two disadvantages. They lost their pacifist conviction and have appointed militant Chaplain instead. The Pentecostal women too could no longer have intensive dialogue with the evangelicals (Hollenweger 1997:193).▲

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▲ Again evangelicals do not accept *glossolalia* (speaking in tongues), which Pentecostals hold so important. Evangelicals believe that *glossolalia* does not exist anymore (Cox 1993: 29-34). Pentecostals emphasize the “holiness of life” ethic, mandate of mission and “baptism in the Holy Spirit” while the Evangelicals lay

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emphasis on conversion (Achunike, 2004:84). These scholars successfully identify the similarities and differences between Pentecostals and evangelicals.

2.10 Summary of Literature Review

The scholarly works put together in this study, which emanates from the existing scholarly literature on Pentecostalism such as books, journal articles, conference proceedings and academic thesis and dissertations amount to something substantial. The concept of the growth of Pentecostalism as a global phenomenon is well identified in the literature. Also, there is the recognition of the position of the movement as the fastest growing Christian denomination in Nigeria in particular and the world at large. In spite of varied opinions, most authors agree that the Holy Spirit is the figurehead in Pentecostalism.

The literature for instance shows that Pentecostalism places special emphasis on a direct personal experience of God through the Holy Spirit. Again, it shows that Pentecostalism emphasizes the presence of the Holy Spirit as experienced in the gifts of baptism in the Holy Spirit with evidence of speaking in tongues, healings and prophecy. The availability of such spiritual gifts as the literature reveals extends to all believers. From another viewpoint, it does appear that the issue of the growth of Pentecostal churches in most of the available literature presents a typical illustration other than a systematic study of the concept. Consequently, a number of inquiries which are fundamental in a serious treatment of the growth of Pentecostal churches have either not been raised at all or only received a passing mention.

For example, the literature shows that the radio and television are the easiest means of growth and spread that the Pentecostal movement has adopted, but could not give a detail of such practice. It does not for instance bother most of the

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scholars to enquire seriously into why and how the Pentecostal movement has achieved tremendous growth in a relative short time. ~~It does for~~ Also the instance; both the scholars ~~ss to did not~~ investigate the reasons why other Christian denominations are becoming more like the Pentecostals. What is the importance of such growth? How could the Holy Spirit be indiscriminately present for all believers? Could this wind of the Spirit be measured or even checked? What is the possibility of the ingenuity of some of these churches? These, and other related questions revolve around the vital issues of this study. A major task of this study therefore, is to carry a comprehensive analysis of the growth of Pentecostal churches in Nigeria, using Tivland as a scope of the study. Chapter three makes a start by attempting a detailed survey of the advent of Christianity in Tivland.

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CHAPTER THREE

ADVERT OF CHRISTIANITY IN TIVLAND

Before Tiv people came in contact with Christianity, they had cultural and religious practices, such as the belief in the Supreme Being known as *Aondo* (God), and other minor deities. These are *Akombo* (ritual), *Tsav* (witchcraft) and *Azov* (spirits) that together are commonly known as Tiv Traditional Religion. However, their cultural and religious life began to change when they came in contact with other ethnic groups. For instance, the Jukum from the East, from whom they adopted various forms of social life, magical charms and talisman, influenced them. The Hausa traders who brought Islamic religion along with their commodities also influenced Tiv people. In this sense, one could confidently say that in terms of foreign religion, the Islamic religion was first to be introduced into Tivland. That notwithstanding, the encroachment of the white colonizers was felt in their subjugation of the commercial enterprises and Christianity. For example, the introduction of taxation brought with it the necessity of growing cash crops such as soybeans and rice to enrich the Tiv economy.

Tiv people also came in contact with another form of religion different from the worship of God and *Akombo*, which is called Christianity. The Christian religion came to Tivland through the Christian Missions. It is therefore submitted that the Dutch Reformed Church Mission (DRCM) was the first to start evangelical work in Tivland followed by the Roman Catholic Holy Ghost Fathers and many others. In this regard, the introduction of the gospel and the evangelical work of these Christian Missions challenged not only the religious system but also the entire Tiv culture, and yet have improved the lives of the people. For example, Christianity brought schools,

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hospitals, improved agricultural seeds, and introduction of money to improve the social and physical well being of the people. In other words, their evangelical work was holistic and not just spiritual. It is in this sense that this chapter intends to discuss the advent of Christianity in Tivland; with emphasis on *Nongo u Kristu u Sudan ken Tiv* (NKST), the Roman Catholic Church, Methodist Church, Evangelical Church of West Africa (ECWA) New Evangelical Church Winning All and Anglican churches are the dominant mission Churches in Tivland.

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3.1 Nongo u Kristu u Susan Ken Tiv NKST (The Church of Christ in the Sudan among the Tiv)

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Nongo u Kristu u Sudan ken u Tiv popularly known as NKST is usually traced to the Sudan United Mission (SUM) missionaries from ~~the~~ South African branch of the mission. Historically, the first missionary effort in Northern Nigeria was made in 1854. The exploratory expedition team that discovered W. B. Baakie led Tivland came through River Niger up to River Benue. Sharing this view Rubingh (1969:88) points out that, it was the very first time Europeans met with the Tiv people. However, the mission was not successful. Apart from the above, several other attempts were made to Christianize Tiv people, but in most cases, with minimal successes. The very first fruitful mission work in Tivland was established by the Sudan United Mission South African Branch. But their first station was established in 1904 in Wase, followed by Wukari the present Wukari Local Government Area of Taraba State in 1906 respectively. Moreover, it is on record that the fastest and biggest growing station was established in 1911 at Sai in Tivland, and later resulted to the establishment of the first indigenous church known as NKST.

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NKST is one of the major Christian denominations in Tivland. The history of the church is tied up with the evangelical enthusiasm and efforts of Karl Kumm.

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According to Smith (1972:24) Kumm was in South Africa in June 1907 addressing a conference on the need for the evangelization of Northern Nigeria, with particular interest on the Tiv tribe. Shortly after, Kumm took a team of three missionaries, Rev Botha, Rev Hosking and himself, and left South Africa for training in medical care in preparation for mission field. At the completion of the training, they came to Nigeria in 1908. Kumm's desire was to work with the Tiv tribe but arriving at Ibi the team proceeded to Yola and began their first mission station at Dilli Hill in Mbula tribe. Towards the end of the year, the team was reinforced with F. Zimmermann, C. Cilliers and R Milne. Two among them were ladies who were supposed to take care of children's home at Rumaisha. However the work at Rumaisha terminated because of Muslim Fulani's resistance of the Christian evangelical work.

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Another view by Rubingh (1969:90) points out that the South African Branch of Sudan United Mission (SUM) discovered that the American Branch had considered Tiv area as their further place of expansion as soon as they were through with the mission work between the Jukun, and Kuteb people. In this regard, the South African Branch had no choice but to begin a work at Dilli. He explains further that, afterwards they were permitted by the government officials to evangelize the east of Wukari-Takum road but not the Tiv tribes because of their hostility (Rubingh, 1969:90). However Thus, Iho Godwin (personal communication, 15/6/2013) clears says that the view held by many people that Tiv people are aggressive many people see Tiv people as hostile. He said Is the truth fact is that Tiv people were one of the last tribes that came into Nigeria. But the year was not mentioned; by then one tribe or the other occupied everywhere. Therefore the only way to get a place of settlement was to fight with the initial occupants of the Tiv land in order to secure a place of settle. It is obvious that other tribes too occupied their land in likewise manner.

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In order to stop the scramble over mission field by missionaries, all the Protestant missionaries had a conference. According to Iortyom (1999):

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In June 1910 at a conference of Protestant missionaries working in Northern Nigeria, it was decided that missions should seek evangelization of tribes with at least fifty thousand members. Shortly after this the American Branch offered the Tiv field to the South African branch as it became obvious that the work between the Jukun and other East of Benue tribes would consume all its resources for many years to come (p.11).

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In that sense, Guinter wrote and informed Botha immediately about the offer of the British government of Tivland to American SUM Branch. He told Botha that they could start work in Tivland immediately. Botha and his team accepted the offer of evangelization of Tivland; and it took them thirteen days on horseback to reach Sai in Katsina-Ala where their first station was situated in Tivland (Smith, 1972:30).

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In spite of the difficulties encountered by the missionaries, they were pleased and delighted to take the gospel message to the Tiv tribe irrespective of some of the challenges they encountered. For instance from Wukari, the missionaries were given an impression that Tiv people could be aggressive, therefore it could be difficult for them. But it happened that the main challenge was rather communication, as Tiv people did not understand Hausa. As Hopkins and Gaiya (2005:89) pointed out, Botha and his team had no other option than to study Tiv language and also translate the Bible into Tiv. The gesture won the hearts of Tiv people for the pains and time taken to not just learn but also translate the scriptures for better understanding and also teaching and speaking the language. Hopkins and Gaiya (2005:159-163) explained further that, with the above approach line of action, the Dutch Reformed Church Mission of South

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Africa was able to establish five mission posts cut across Tiv. They are Zaki-Biam and Sevav, Mkar, Shangev, Turan, Kunav and Makurdi. Work continued until when the representatives from Dutch Reformed Church Mission and Christian Reformed Church signed agreement on April 6, 1954 and in June of the same year, the Synod approved that the Christian Reformed Church should take over the west of Katsina-Ala River of Tivland.

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To buttress the point, Hopkins and Gaiya (2005) inform us that:

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As early as 1951 there were already talks between the CRC and the Dutch Reformed Church (DRC) over possible transfer of NKST to the CRC. The reason for the DRC transfer was because the South African Government had adopted the Apartheid system. As a British colony, Nigeria could not have any dealing with the South African Government. It became compulsory for South African workers in Nigeria be it missionaries or businessmen to leave. Rather than the DRC just abandoning the work, it sought alternative to transfer her field (p.91).

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Hopkins and Gaiya (2005:92) further explain that the CRC synod in 1954 authorized the Christian Reformed Board of Missions to be legally responsible for Tivland, provided that the evangelization of the gospel would be centered on the development of the Tiv Reformed Church. At this time, the Tiv Church known as NKST was in the process of completion, as so many stations were already being established across the entire Tiv area together with eight organized congregations which had 132 baptized members and 1,040 adult catechumens. In 1957, *Nongou Kristu Sudan ken Tiv* (NKST) was officially established. And the first indigenous pastors were ordained; among them was J. E. Sai.

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At present, NKST church is found in almost all the states of the country especially where Tiv people are concentrated or find themselves. What really enhances the DRCM's work was the translation of the Bible into Tiv language.

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This is also their greatest contribution to the understanding of Christianity in Tivland. The dedication of the Tiv Bible was done at Mkar, where thousands of Christians converged at the Mkar NKST Church to celebrate the happiest moment in the history of the Tiv Christianity on November 4, 1964. This Bible is used by almost all the churches in Tiv speaking area; in other words it is used by other denominations such as the Catholic Church. NKST is one of the popular churches in ~~Tivland, Tivland;~~ it is next to the Catholic Church numerically. ~~It was been reported that,~~ in 2005 ~~it was reported that~~ NKST had 268 churches in 38 classes ~~(equivalent to parise),~~ while they had 417 ~~ordained~~ pastors, ~~57 of the pastors are deceased,~~ and about 1, 266 evangelists. ~~57 of the ordained have so far died~~ The Church has also established 500 Primary schools and 35 secondary schools throughout Tivland with four tertiary institutions namely; University of Mkar fully accredited, the Reformed Bible CollegeHarga, School of Nursing Mkar, School of Health Technology Mkar. The Reformed Theological seminary offers degree in theology up to the masters' level as their contributions to education in Tivland and Benue State in general (Smith, 1972:170).

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3.2 The Roman Catholic Church

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The ecclesiastical territory presently known as the Catholic Diocese of Makurdi was carved out of the former prefecture Apostolic of Lower Niger between 1889 to 1920. It covered the whole of the area starting from the east of the River Niger to the south of River Benue. The prefecture was later promoted to Vicariate Apostolic of Southern Nigeria. The first missionaries were French Holy Ghost priests. They came in 1880 but could not do significant work of evangelism. The Holy Ghost Fathers and Brothers who were artisans also joined them. From there, they started making contact with Benue in the North in 1911 (Catholic

Diocese of Makurdi Diary, 2012:10). Fortunately enough, the construction of railway from Enugu to Makurdi between 1922 and 1932 enhanced the setting up of a small Church or station at the construction camp for workers. In 1943, the prefecture of the Benue was created with its headquarters in Makurdi. (Wegh, 2010:27). The Holy Ghost Fathers of Onitsha over saw it, which was the headquarters of the Lower Niger prefecture under Vicar Apostolic Monsignor Joseph Shanahan. Thus, the first German Holy Ghost missionaries that came in Makurdi in 1930 were: Monsignor Charles Heerey who was to succeed Bishop Shanahan, Holy Ghost Brothers who were artisans and other priests whose names are not mentioned. To buttress the point, Makozi and Ojo (1982:60.) opine that, they built a church and later dedicated it to the Holy Spirit in 1936. The work in Makurdi flourished because of its' stable progress with the remarkable benefit of the closeness they had with the Irish confreres in the southern part of Nigeria.

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The above signifies that the steady growth gave the Holy Ghost Fathers advantage over the priests in the far north. The constant visit of Monsignor Charles Heerey was really a source of strength to the German priests in Benue and also empowered them to work harder. According to Makozi and Ojo (1982: 61) the unprompted visits encouraged the priests to work harder. This gave birth to a new station in Yola. Then, Father John Winter was assigned to take charge as the new Prefect Apostolic of Benue prefecture in 1935. As the work progressed, other stations were also opened in Gboko, Otukpo and Idah in 1938. The three towns served as administrative headquarters of the provinces. After sometime, Monsignor Charles Heerey moved his headquarters to Otukpo. In as much as the work was progressing, the Second World War obstructed it and the German Fathers had to

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leave. This ended the ten years of fruitful evangelization by the German Holy Ghost Fathers.▲

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▲ Besides, the Irish Missionaries continued in this stead and in 1949, Pope Benedict XV issued a mandate that, the English province of the Holy Ghost Fathers should formally take over the evangelical responsibility of Benue State. That notwithstanding, the Irish Holy Ghost Fathers continued to send priests to the area, later some of their confreres from Canada also sent their priests into the missionary work. Benue and Yola were later created into Ecclesiastical prefectures in 1960. The same year, Nigeria got her independence (Ojo, 1982:62). The Holy Ghost Fathers came back in 1945; they still encountered some problems such as lack of manpower, the scattered nature of Tiv settlements, communication and more importantly, Lugard's agreement with the Sokoto caliphate to stop evangelizing the North. ~~Stopping the evangelization process was however not possible.~~▲

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▲ In view of the above, it is obvious that the ecclesiastical territory presently known as the German Holy Ghost established Makurdi Catholic Diocese priests who faced many challenges. The missionaries had to put up with so many problems as their desire to expand rapidly was greatly thwarted. Fortunately, as earlier indicated, Makurdi became accessible with the construction of the railway line. The railway line really enhanced the mobility of the missionaries that paved way for the establishment of other churches at Taraku, Moi-igbo, Makurdi, Udei, Igumale, Otobi, and other towns along the railway line (Catholic Diocese of Makurdi Diary, 2012:9)▲

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▲ In another development, the Holy Rosary Sisters came into Benue State in 1954 and were posted to areas where schools and hospitals were established. They

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took over the educational work at Adikpo, Idah and medical work at Otukpo Hospital. They served as matrons and directors at the various stations. The 1955 ~~wasere~~ a historical year as it witnessed the separation of Igala area from Otukpo and Monsignor James Hagan, the prefect Apostolic of Otukpo, became the Bishop. The following year, he transferred the cathedral seat to Makurdi, and by so doing he became the first Bishop of Makurdi. However, he resigned due to ill health in 1966. In 1968, Donald Joseph Murray was ordained to occupy the Bishop's seat of Makurdi. Bishop Murray led the diocese of Makurdi for twenty-one (21) years up to 1989. The period witnessed both spiritual and physical developments. This is shown in the increase of religious men and women, diocesan priests, and seminarians. Among the religious orders were Sisters of the Holy Child Jesus (SCH) 1969, Sisters of Nativity (SON) founded by Murray in 1969 for medical and educational work; Fathers of the African Mission (SMA) 1972; Our Lady's Missionaries Canada 1973; The Holy Ghost Fathers of Nigerian origin (C.S.Sp) 1974; Daughters of Divine Love (DDL) 1978; Daughters of Charity (DC) 1980; Vincentian Fathers (CM) 1980; De La Salle Brothers (1985); (Catholic Diocese of Makurdi Diary, 2012:10)

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Again, in order to indigenize and made the Catholic Church ~~more realistic~~ become more realistic. Father Athanasius A. Usuh was ordained as the first indigenous Bishop of Makurdi Diocese as co-adjustor Bishop on 6th January 1988. Bishop Usuh was finally installed on 21st October 1989 after the retirement of Bishop Murray. In spite of the retirement of a man who indeed worked tirelessly for the expansion of the Makurdi Diocese, the diocese continued to experience tremendous growth in almost all areas. Bishop Usuh created Otukpo Catholic Diocese in 1995 and Lafia Diocese in 2001. There were also five Deaneries

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comprising, sixty parishes, twenty-one catholic missions and ten chaplaincies, most of them covering a large area. (<http://www.makudidiocese.org/church>). Recently, two new additional dioceses were created from Makurdi Diocese in 2013. They are Gboko and Katsina/Ala Dioceses respectively. The Bishop of the Gboko Diocese is William Avernnya while the Katsina/Ala Dioceses is Peter Adobo.

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According to the Catholic Diocesan Diary (2012) within the period under review, which is 2001 it stated that: wh

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The Diocese has the total number of two hundred and ten (210) indigenous priests and fifteen (15) deacons. Most of the priests are working within the diocese, while others are on study leave in Rome, United States of America and Nigeria. Many are teaching in our seminaries, universities and colleges, while some have been assigned to pastoral work in Lagos Archdiocese, Lafia Diocese, Catholic Secretariat of Nigeria and other apostolate (p.10-11).

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In regard to the above record, there are quite a good number of priests in the Catholic Diocese of Makurdi. As seen from the above, most of them are serving outside of the diocese. Some are on further studies within Nigeria and abroad, while others are teaching at various institutions including the Dioceses' Seminaries and Colleges. In line with the diary report (2012:11), the Diocese has a total number of two hundred and twelve (212) seminarians at the Major Seminary. The Makurdi Diocese also has two minor seminaries at Yandev in Gboko and Makurdi. In order to take care of the soul and the body, the Diocese got involved in health care services too. At present, the Diocese owns over thirty-four (34) Hospitals and health clinics. The educational sector that is an instrument of excellence for effective liberation and national development is not ignored but it is given serious attention in its maintenance and manpower. The Diocese has forty-seven (47) primary and secondary schools. There is also a newspaper publication owned by

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the Diocese known as the Catholic Star, which disseminates information within and outside the Diocese of Makurdi. Similarly, as the diocese grows bigger, there has been need for an assistant Bishop. For that reason, in 2008 Rev. Father William Avenya was appointed as Auxiliary Bishop of Makurdi Diocese and was ordained on 24th of January 2009. On the creation of Gboko Diocese and Katsina-Ala Diocese out of Makurdi in 2013, Bishop Avenya became its first Bishop of Gboko and Bishop Peter Adobo became the first Bishop of Katsina-Ala Diocese.

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In summary, the German priests who planted the Catholic Church in Tivland came several years after other missionaries like the Sudan United Mission. Besides, they made a lot of impact by establishing the Catholic Church in the areas where the DRCM had already dominated. Even when the first Holy Ghost Fathers from Germany ran away because of the Second World War threat, the Irish Holy Ghost Fathers took over the work and expanded it to a great extent. Before the retirement of the white Bishop, he had already ordained many indigenous priests. Indeed the diocese experiences tremendous growth in terms of manpower and structural developments as the diocese has many hospitals and schools including seminaries.

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3.3 Methodist Church of Nigeria

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The Methodist Church Nigeria that is popularly known as primitive Methodist Church came into Benue State from the east in the 1920s. It all started when a Methodist missionary visited Idoma land. During his visit he discovered that the Methodist church was not yet established in the area. Therefore he felt that there should be one, and he founded Methodist Church in Idoma that later extended its branches into Tivland. However, his name of the missionary is not mentioned

(Serna Akor personal communication, 20/6/2013). Another view by Fakan Wande (personal Communication, 20/6/2013) says:

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It was the Igbo workers on the railway line construction who came from Enugu that started a pastoral work at the railway camp. They spread the gospel among the Idoma and later came to Makurdi and established a Methodist Church when the people become many. But the particular place where this church started in Tiv is unknown.

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Pastor Paul Ochengele of Methodist Church Wadata (Personal Communication, 20/3/2014) points out that, it is difficult to pinpoint the year when Methodist Church came to Makurdi or Tivland. However, the South Bank Church (an area in Makurdi town) started as a result of some Igbo traders who felt the need to start a worship centre since Methodist Church was not in Makurdi. As time went on and the congregation became large, they bought a plot in Wadata and built the present Methodist Church. Idoko also shares in his view that Makurdi was granted circuit station later in the year 1984 and was inaugurated in the same year in November 1984. He further explains that the Methodist Church in Benue State has grown to spread to almost the whole of Benue State with outstations and preaching centers. But most of them are situated in Idoma land and only two are found in Tivland.

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3.4 The Evangelical Church of West Africa (ECWA)

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James H. Gire (Personal Communication, 20/3/2013) of ECWA Church, Wadata, Makurdi asserts that, government workers such as the Police, Army and Air force officers established ECWA church. He pointed out that most of them came on transfer from other places to Makurdi. They found out that there was no place of worship for them and their families. Therefore, some of them started attending NKST Church, Wadata. However, non-Tiv people found it

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difficult to understand and follow the preaching and teaching, because communication was only in Tiv language. So, the Hausa brethren were compelled to look for an alternative place of worship, where Hausa language could be used freely.

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Taver Doofan (Personal communication, 18/6/2013) stated that, with the strong desire of these people to worship in their own Church (ECWA), Kantiyok Tukura with others in 1970 sought permission from the pastor of All Saints Anglican Church (CMS, Makurdi) whose name is not mentioned, to use one of their classrooms in the primary school for worship. The permission was granted and they held their first service on 25th September 1970 with 80 people in attendance. To further influence the point, Pastor [GireJem](#) asserts that the Makurdi (ECWA) Church quickly affiliated with the Keffi Local Church Council (LCC). As time went on, the Church growth increased and there was need for a resident pastor to take charge of the Church. In this regard, Rev. Kolo Bako of ECWA from Kwara State volunteered to come; and he arrived Makurdi on the 3rd January 1971. After getting a pastor, they now bought land and built a Church adjacent to Fire Brigade office, where they are presently. The inaugural service was conducted on 10th March 1973 with 344 members in attendance.

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Thereafter, the ECWA Church continued to grow and expanded in manpower and physical structures. Madu maintains that, the Church has sixteen branches within and outside of Tivland. Out of the (16) sixteen, nine are established in Tiv area. The church has four (4) Local Church Councils with membership of more than fifty thousand people and about thirty trained pastors. ECWA Church has also established one secondary school and two nursery and primary schools all in Makurdi for the purpose of indigenization and acculturating

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the church is known now as the Evangelical Church Winning All (ECWA). In summary, ECWA was established in 1970 and since then the Church has expanded to several parts of Tivland and Idoma areas. The ECWA started in Makurdi with the efforts of government workers who may have not been trained for missionary work. God blessed their dedicated efforts and today ECWA Church has grown and expanded throughout Benue state.

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3.5 Anglican Church

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According to the Synod report of the Anglican Church (1997:4) The All Saints Anglican Church popularly known as Anglican Church, began in Makurdi the capital of Benue State in 1925. The Church started with some company staff of John Holt, Ministry of works and later joined by the construction workers of the Old Makurdi Bridge in 1932. Anglican Church started with small congregations who were worshipping in a small room in one of the members' house whose name is not mentioned. The leader of this group Reader Dondu Moti was a layman without any pastoral formal training. It was later in 1948 that the church had a catechist in the person of Nwadike. For the fact that the people who started the assembly were mostly visitors, the congregation comprised various ethnic groups. Most of the members were Igbo while others were Yoruba, Ghanaians, Sierra Leoneans and Cameroonians.

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A Pastor was later posted from Onitsha in the person of Rev. Nwabuakwa to take charge of the Church in Makurdi. At this point in time, the Anglican Church was under the Diocese of Niger. Nwabuakwa stayed for just two years and was transferred to Kaduna; and Maduakolam replaced him in 1956. On his assumption of work, one of his first assignments was to move the Church to a permanent site. Therefore he mobilized the congregation to the task. They started a new building

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and with the free will donation of the Church members, the building was completed and fenced. It was dedicated in 1958. During the civil war, Rev. Maduakolam was transferred back to the East for safety purposes (Synod report, 1997:5).

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The pastor who was sent to take his place was from the north at this time, in the person of Rev. Waniko. He was transferred from Bukuru the then Diocese of Northern Nigeria with its headquarters in Kaduna. It is observed that before the civil war, Igbos were the dominant ethnic group in the Anglican Church, Makurdi. Because of that, many people called or looked at it as an Igbo church. Other tribes such as Hausa and Tiv started attending the church only when the Igbo people went back home because of the civil war. Anglican Church went through series of transfers of Pastors from 1971—1982. It was within this period that Rev. Canon Ugede was posted as vicar and chairman of Makurdi District in 1980 and he was later made the provost of Jos Cathedral in 1986 (Synod report, 1979:6).

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Ayima took over from Ugede but died of motor accident a year later. Then John Iyangemar replaced him. The Anglican Diocese of Makurdi was officially inaugurated on 24th September 1990. At the time, the Diocese had only thirty-one Churches in Benue State as a whole. Iyangemar was the first Archdeacon and also the first indigenous Bishop of Makurdi Diocese in 1991. Unfortunately, Iyangemar died shortly after his consecration in June 21st 1991 (Iornem, 2009:1). The Diocese at this time needed somebody to fill in the vacuum that was created. It was at this time that Nathan N. Inyom was chosen and consecrated as the second indigenous Bishop of Makurdi Diocese on the 9th of February 1992 in Jos. Bishop Inyom was enthroned as Bishop at All Saints Cathedral Church, Makurdi. His consecration and enthronement were presided over by most Rev. Abiodun J. Adetiloye.

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At the time Inyom became the Bishop of Anglican Diocese of Makurdi, the Diocese was only two years old. As it was relatively new, there was a lot of spiritual work and physical development to be done. Nevertheless, the new Bishop took over the offices with thirty-seven (37) churches and 10 clergymen or pastors covering the whole geographical area of Benue State. In spite of all these, Bishop Inyom was determined to carry out the work of evangelizing the State especially the Tiv people that are in the majority in the State. He encountered a lot of challenges, such as lack of manpower and especially finance. Regardless of the challenges, he was determined and worked hard to take the Dioceses to a greater height (Yakela, 2009:38). According to Yakela (2009),

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Bishop Inyom assessed the Diocese when it was five years old, and it was discovered that churches had grown to over one hundred in the State. This was followed with the birth of Otukpo Diocese in 1996, leaving Makurdi Diocese with fourteen (14) Local Government Areas, which made up the Tiv speaking area of Benue State (p.39).

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From the quotation above, Bishop Inyom created a Diocese, which is Otukpo Diocese; this increased the number of Anglican Dioceses to two in the State. The Bishop also created two additional Dioceses out of Makurdi Diocese in the early part of 2009. They are the Dioceses of Zaki-Biam and Gboko respectively. At the time these Dioceses were carved out, there were about two hundred and twenty one (221) churches and 119 pastors across the entire Tivland. With the creation of two more Dioceses in Tivland, the then Makurdi Diocese is now left with four local government areas that include Makurdi, Guma, Gwer, and Gwer-West. Apart from the above, the Bishop's greatest desire now is evangelization of the Tiv people in particular and Benue State in general. As part of evangelical strategy, Bishop Inyom established primary and nursery schools in

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Tivland, which are up to twenty-one (21) in number and nine (9) secondary schools. In the area of health services, the Anglican Church has two (2) clinics presently (Church Calendar year, 2013 – 895).

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It is held that Anglican Church did not spread as fast as the Roman Catholic Church and NKST Church because Igbo people were the majority members of the Anglican Church then. Besides, most of the activities were conducted in Igbo language that made it difficult for other people embrace the Church. But after the civil war, other people began to patronize the church. At this time most of the activities were conducted in almost all the language and not in Igbo as it was initially. Although the Church started in Makurdi as early as 1925 it experienced stagnant growth, until it they got its first indigenous Bishop in 1991. The Anglican Church then started expanding and now it is found in almost every local Government Area of Benue State in but more concentrated in Tivland.

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3.6 The Impact of Christianity on the Tiv People

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The missionaries from different denominations made positive contributions to Benue state and Tiv in particular in religion, education, health care, agriculture and social wellbeing.

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Religious Impact:

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With the coming of Christianity in Benue State, some religious reforms took place. For instance, the worship of idols and belief in witchcraft activities reduced in Tiv drastically. The beliefs in *Ibovugu* in Tivland, *Alekwu* cult in Idoma and *Achukwu* in Igede had declined. Polygamy that was the culture of the Benue people has also declined and monogamy seems to have gained more ground. Some religious negative taboos among the Tiv, Idoma and Igede people have been exterminated. For example, twins and the mal-formed children were killed among

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people in Benue State. All the immoral practices or acts against humanity have reduced because of Christianity (Carrier, 1993:55).

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Educational Impact

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The Christian churches especially the Catholic have established schools wherever they are found. This is order to bring education to the people's doorstep. Missionaries as a process of religious and moral character training presented education. The education obtained has really broadened the horizons of the people. The gospel message has been translated into the different native languages of Benue; Tiv, Idoma, and Igbo, and so forth, with Christian songs, simple prayer and catechism.

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Impact on Health

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The missionaries also took care of the health needs of the people to enhance their wellbeing. In line with providing health care for the people, the missionaries established many hospitals, clinics and maternity homes, by both NKST and other churches. They include St. Elizabeth Hospital, Vandeikya, St. Vincent Hospital, Aliade, St. Monica Adikpo, Bishop Murray Medical Centre, Makurdi and the NKST Hospital, Mkar. The NKST Rehabilitation Hospital at Mkar also teaches handiwork for the lepers in camp, so that they can be useful to themselves and the society at large (Rubingh, 1969:150).

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Agricultural Impact:

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The Christian denominations that brought the gospel believed in holistic wellbeing; therefore they established agricultural projects in the state. For example, the NKST has a concentration of its agricultural projects at Mkar, while the Catholics established theirs at Abwa-Mbagen. They provided improved seeds and seedlings and farming implements such as tractors and insecticides to the people.

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Inasmuch as the Benue people, particularly the Tiv are influenced by the good things brought by Christianity, there were also a few things that are considered negative. For instance, the Tiv marriage system was polygamy but the missionaries introduced monogamy and man who marry more than one wife are not well considered in the church. Marriage was also by *yam-she* (meaning marriage by exchange of daughter or sister for a wife), but it was abolished with the introduction of money (Rubingh, 1969:41). Some Tiv people saw the abolition of *yam-she* as a negative thing because, when it was in effect, those who did not have sisters could be given so that they could secure the exchange and have wives. But now that it is only money that is used, those who do not have money find it extremely difficult to marry. The Pentecostal churches also preach and support monogamy, and those who do not like it turn their backs to the Christian faith ~~seem to be in agreement with the practice of monogamy as a new form of marriage. It became very difficult for the poor to marry; therefore this group of people turns their backs against the God of Christianity.~~

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~~Furthermore~~ Besides, the introduction of hospitals has also eroded traditional medicine, as many people no longer believe in it. Nevertheless, the positive impact is much more than the negative. In other words, Christianity has done more good than harm to the Tiv people and Benue State in general.

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The above discussed churches were the only ones that really made impact in Tivland. Churches like Anglican, Baptist and Methodist did not gain much ground. But the most prominent missionary churches in Tiv land are the Catholic and NKST. The last but not the least Christian denomination that came last but made much impact on the Tiv people is Pentecostalism, popularly known as 'born-again'.

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CHAPTER FOUR
THE GROWTH ~~AND~~ ~~EXPANTION~~ EXPANSION PENTECOSTAL
CHURCHES TIVLAND 1975-2005
4.1 The Beginning of Pentecostal Churches in Tivland

The emergence of Christian religion into Tivland started with the propagation of the gospel in 1911 as a result of the coming of the missionaries. The first group was the Sudan United Mission (SUM) missionaries from South African branch, which included the Africans, and English-speaking missionaries. Later on in 1913, some missionaries were of the opinion that Tivland should be divided among them. But soon after, the missionaries agreed that the Dutch Reformed Church Mission (DRCM) should evangelize the whole of Tivland in 1914. In other words, the Dutch Reformed Church Mission (DRCM) became responsible for the Tiv field (Rubingh, 1969: 90). The second group was the Catholic missionaries who came in 1911 too, but started earnest work in 1935 with the strategy of providing social amenities such as schools and hospitals (Makozi and Ojo, 1982: 61). At this time, the Tiv people were seen as pagan and barbaric in nature. The reason behind this was because they were practitioners of traditional religion of their forefathers that involved the worship of idols with human sacrifices to the gods. Bem Zer (Personal communication, 8/5/2013) states that, the missionaries preached the gospel and won many converts and later established churches such as the Roman Catholic, *Nongo u Kristu u Sudan Ken Tiv* (NKST), Anglican Communion, and Methodist. They also brought hospitals along with them for the

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healing of the physical body, while education was to train the people to not only to read and write ~~but~~ but also to become better people in the society.

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According to Asongu Ikegh (Personal communication, 8/5/2013), Pentecostalism later emerged as students, who caught the wave of Pentecostalism from different tertiary institutions, especially the universities, began to re-evangelize their churches. As earlier mentioned, the students who got born again at the various tertiary institutions of learning came back home and started re-evangelizing their mother churches. For example, John Ornguze came and preached the message of salvation in St. John's Catholic Church, Gboko. In the message he warned the people to repent of their sins and turn to God to avoid eternal condemnation. He also warned them of the Islamic war on the nation. John Zuamo maintained that the meeting, which continued later in the evening, consequently turned into a fellowship center at Youth Center, Gboko in 1972. This was the first organized Pentecostal worship place in Tivland.

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Besides, Agu Mashika (Personal communication 9/5/2013) says, the transfer of workers from other states to Benue State especially Tivland has enhanced the planting of Pentecostalism. For instance, the railway workers who came from the Eastern States of Nigeria did the establishment of Christ Apostolic Church. Mike Oryima (Personal communication, 9/5/2013) is of the opinion that other Pentecostal churches came into Tivland through crusades. Some churches such as Mountain of Fire and Miracles and Redeemed Christian Church of God (RCCG) sent people to Benue for this purpose. In other words, they sent their crusade committee member to other parts of the nation to start a branch of their church in those places. For example, Emmanuel Oyiji (Personal communication, 9/5/2013) confirms that, the RCCG Makurdi Region too came through crusades.

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He pointed out that, their crusade team came from Otukpo where the church was first established in the state and the entire Northern region. They held three days of crusade meeting and the people, who accepted their message of salvation and became born again, were brought together as members and started the RCCG branch in Makurdi.

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In addition to the above, Christy Bossua (personal communication, 9/5/2013) says some Pentecostal church leaders purposely sent their pastors to this part of the country (Tivland) to come and establish or spread their faith. For example, Bishop Oyedepo of the Living Faith Church sent one of his members in the person of Pastor George Ejeman from Kaduna who came and established a branch of the church in 1989. Apart from that, Adam John (Personal communication, 9/5/2013) says some Pentecostal churches broke away from their mother churches and established their own because of one problem or the other. It is observed that the major problem is the quest for power to become the overseer of a church. Some separated from their mother churches because of financial mismanagement and church affairs in general. For example, Pastor A. Ikese of Jesus is Willing and Able Deliverance Ministry separated from Mountain of Fire and Miracle in 2001, while Pastor Mrs. Kor Ochapa of Liberty Arena came out from Sanctuary of Hope Church in 2012. Furthermore, Sunday Abraham left Living Faith Church and established Sanctuary of Hope in 2004; Pastor Omudu Kings came out of Dunamis and established Shelter of Glory. Many cases of this break away abound in the country and in Tivland also. Besides, Mark Duer (Personal communication, 14/6/2013) points out that, the founders of other churches claimed that God called them through different means (dreams, revelations or got born again and felt they should evangelize their people) to preach

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the gospel in a special way. Pastor Olukoya's vision is to deliver the people from sins, sickness, ~~demonie~~demonic attacks ~~among other thingsete~~. In agreement with this, Vero Aluma of the House of Mercy International located at North Bank, University of Agriculture Road Makurdi, was called to proclaim the message of salvation and abundant life to women of Benue State and beyond. Austine Gundu of Shamma Chapel's Mission is to take the gospel to the interior parts of Tivland though his headquarter is in Makurdi, while most of the church's branches churches are established in the villages across Tivland.

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4.2 Factors for the Expansion of Pentecostal churches in Tivland

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According to the responses of the interviewees Pentecostalism began with a fellowship by John Ornguze. From there, very many Pentecostal churches came into Tivland from other places across the globe. When these churches came, they intensified their evangelism by sending their members out to the marketplaces, homes, hospitals, on the streets, prisons, to preach the gospel and win souls for Christ. Pentecostals, from time to time, organizes crusades and rally in public places to preach the gospel. According to McGee (2010:xvii), the main purpose of the crusade, is "in the possibility of the restoration of apostolic power in signs and wonders to expedite gospel proclamation to foster the new hope that Christ's command to his followers in Matt. 28:19-20 could be fulfilled before the rapture of the church". Samuel Wua (Personal communication, 18/6/2013) maintains that the souls harvested from the crusade are usually disciples in convert classes. They are also taught how to love Christ and live for him, together with church doctrine). To build churches and minister to the pressing needs of the people in their community too. McGee (2010) affirms:

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▲ Their proclamation of a supernaturally wrapped package resonated well with the worldviews of the peoples to whom they ministered. In

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areas where people lived daily with an acute awareness of the spirit world, men and women came to Christian faith because of the wonder-working power in the name of Jesus and empowerment of the Holy Spirit to overcome spirits, drive out demons, and provide deliverance from their physical problems. The immanent power and gift of the spirit were far more relevant for their lives than church creed of any tradition (p.xvii-xviii).

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Pentecostals indeed put into practice what they preach to the people by working wonders in the name of Jesus. Also, they claim that the Holy Spirit usually empower them to overcome whatever force or power that has enslaved the people. This is done by setting those who are in bondage free; healing the sick, praying for financial breakthrough, inspiring them with the word of knowledge (prophecy) and so on and so forth. These have attracted very many people in Tivland who have been suffering for years without solution to their problems. Thus, when they go to these churches and are delivered, they now inform others.

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Another reason why these churches grow and expand very fast to meet up with, or even overtake those mainline churches that were in existence in Tivland before the coming of Pentecostalism, is due to the development of indigenous churches. According to Joe Atser (Personal communication, 6/5/2013) the Pentecostal missionaries in Nigeria focused on training leaders and engaging in ministries of compassion, not just for the soul, ~~but~~ but also for material and financial support. Thus, Pentecostals cling to their theological belief in the Holy Spirit as the leader in everything they do. They exhibit much the same behaviour and doctrinal convictions of holiness and evangelical movements with so much bearing of the traditional Pentecostal composition of evangelism with signs and wonders. He further explains that this has continued through the efforts of healing evangelists, independent charismatic leaders, particularly those who always have

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power encounters with the powers of darkness (that is those that are in deliverance ministry).

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As Atser points out, the Pentecostal missionaries focused on training of ministers' right from the onset. They did not come with enough pastors as the Catholic Church and other mainline churches were bringing the priest from abroad, and could not allow indigenes to participate in the leadership of the church. The belief of the tradition of Pentecostalism that is still intact in the indigenous Pentecostal churches in Tivland is the Holy Ghost baptism with the evidence of tongues which gives leading among them. But the other mainline churches like the Catholic Church were using their language, which was not understandable to the people to preach the gospel. The interpreters too did not quite understand Latin and the English language used by the missionaries. Therefore, as time went on, people who cherished their customs and traditions opted for where such could be found. Others decided to separate from them and establish independent churches where traditional songs, hymns, drums and dancing were in display, together with the interpretation of the Bible in mother tongue for better understanding. Most of the mission churches failed to ~~satisfy~~satisfy the spiritual needs of their members like healing by faith, prophecy and deliverance of possessed persons and miracles were lacking. However, Pentecostals took care of most of those things mentioned.

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Besides, Pentecostals normally involve in prayer that spans from 2 days to ~~one month~~one-month prayer and fasting for the land to receive the gospel. Prayers are also held for those under the yoke of Satan and repentance for the sins of nations, states, and the society in general. These churches always encouraged personal relationship with God through reading of the Bible at home not just in the

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services or normal meetings. That is the reason why most of them carry the Bible along with them anywhere they go.

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After examining how Pentecostalism started and expanded in Tivland, we shall now discuss a selected number of Pentecostal churches in Tivland. This cannot be necessary on typology or a selected number from each decade. This is because it was difficult for the researcher to follow such arrangement during the interview, since many churches were not willing to grant us interview. The churches shall be based on the background of the founder when and how they came into being, their vision, mission, doctrines and programs.

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4.3 A Selected Number of Pentecostal Churches in Tivland

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Pentecostal churches have grown and expanded to most parts of Tivland and Benue State in general. There are numerous Pentecostal churches in the area as at the time of this research work. Thus, the researcher may discuss a selected number of them below. They are: Full Gospel Revival Crusade Incorporation Nigeria; Deeper Life bible Church; Living Faith Church; All Nations Evangelical Ministries Inc; Victory Bible Church and Mountain of Fire and Miracle ministries. All the churches are selected from the three geographical areas of study (Makurdi, Gboko and Katsina—Ala Local Government Areas of Benue State).

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4.3.1 Full Gospel Revival Crusade Incorporation Nigeria (FGRCIN) 1974

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Witner Pacno was the person that brought Full Gospel Revival Crusade Incorporation Nigeria in the year 1959 but his background history is largely unknown/anonymous. From henceforth Full Gospel Revival Crusade Incorporation Nigeria will be written as FGRCIN in the work. Pacno proceeded to Akwa Ibom State where he discovered that some missionaries were already evangelizing the

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area. Since it was his desire to propagate the gospel where it has not yet been preached, he left Nigeria to Cameroon in 1960. Pacno started his evangelization in Cameroon and after some years later, he came across some Nigerians who were pastors, Samuel Magu and William Edum. He felt he should use them by sending them to Nigeria in order to establish FGRC there. When they agreed to work with him, Magu Samuel and William Edum were sent to Nigeria, in Benue State where they began evangelical work in Vandeikya Local Government Area, which was Samuel Magu's hometown. A Tiv man says "*ka wer a hii ihudugh u vande nanden ya wou*," meaning people with madness start to destroy or burn their house first. Therefore, he started evangelization with his people (Tom Igya, Personal communication 17/6/2013).

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Igya further explained that before Magu and Edum were sent to Tivland, there was a man named Stain John who came to Nigeria among the Dutch Reformed Church Mission. But Stain was not following their teachings. He was rather teaching some doctrines that did not agree with those of the Dutch Reformed Church Mission. He believes that, Water baptism should be by immersion and not sprinkling, because that was how Jesus too was baptized in the Jordan River. He was baptizing polygamist along side with others together with their wives as long as they accepted Jesus as their personal Lord and ~~Savior~~Saviour. They also took part in communion with others. He also taught that people should make sure that they could be saved, fully born again, be converted and live the lifestyle of Jesus Christ before they can make heaven. Stain was against racial segregation and did not support other missionaries to treat Blacks as less humans. For instance, Blacks were told to sit on the mat while the white sat on chairs. He was also against the misuse of missionary funds, which was meant for the poor. Against this backdrop,

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the Dutch Reformed Church Mission team was against him and his kind of teaching that is of Pentecostal doctrine. Stain later,decided to go back to America in order to secure papers as an individual missionary and return to Nigeria and continue his work. Unfortunately, he died there in America.

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Igya (Personal communication, 17/6/2013) maintains that, Stain's converts were still meeting secretly, even though they were still NKST members. When they later discovered that Stain could no longer come back, the members of his group started listening to Full Gospel Mission Cameroon on radio. It was not revealed how they got to discover it. They could also respond via correspondence. By so doing, they understood that the teaching was the same with that of Stain. Igya pointed out that when Magu and William started preaching the FGM in Vandeikya in 1974, the doctrine was similar to that of Stain's way of teaching. So one day, a woman who was a member of this group went to Vandeikya and to her surprise, she saw some people preaching the same doctrine they practiced in secret. She went back to Gboko and informed her group and some of them verified and confirmed it as true. From there, the hidden group now came out openly and joined the Vandeikya Full Gospel Mission that is known today as Full Gospel Revival Crusade. The reason for the change of name is because when the group went to register their church at the corporate affairs office, they discovered that, there was another Full Gospel Mission, which came from America. In order to make a difference, the group decided to register it as Full Gospel Revival Crusade. But Full Gospel is the same everywhere in the world.

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4.3.1.1 Vision and mission of Full Gospel Revival Crusade Incorporation Nigeria

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According to Tom Igya, the vision and mission of this church is to follow the great command of Jesus, which he commanded the apostles to:

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Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age (Matt. 28: 19-20).

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FGRCIN believes that the command given by Christ to the disciples has been handed over to the disciples of this age to preach the gospel and get people born again. In order to carry out the above vision, the Church's mission is basically to evangelize the community, the state, nation and the world in general.

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4.3.1.2 The Beliefs

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According to Moses Aga (Personal communication, 10/5/2013), the FGRCIN believes in the following:

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a. Christ Jesus as the only begotten Son of God who came into the world through His mother Mary.

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b. Water baptism by immersion. For them, it is by immersion because deeping somebody in the water signifies that the person is dead and rises with Christ and the sins of Adam are washed away.

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c. Holy Ghost baptism with the evidence of speaking in tongues. It is the Holy Spirit that empowers believers for any work and leads them for such an assignment. Therefore, the church takes the Holy Spirit seriously.

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d. Death and resurrection of Jesus Christ. This means that as a believer in this church, one must be dead to his/her sinful ways,

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which is separating completely from their former life and take another new life in Christ.

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- e. Rapture, which is the second coming of Jesus and after which there shall be judgment on the last day. The judgment day is the day that everybody will account for his or her behaviours here on earth.

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4.3.1.3 Programs

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Tom Igya (Personal communication, 17/6/2013) explains that, programs of the FGRCIN are held both locally and internationally. But we shall begin with the local activities. The church usually starts its weekly activities on Mondays with convert class. The convert class is where new people who gave their lives to Christ are taught how to live in the faith received and also learn the doctrines of the church. On Tuesdays all members of the church are expected to embark on fasting and prayer for the growth and development of the church. They are all expected to come to the church in the evening for final prayers before breaking the fast for the day. Wednesday is the turn of Bible studies where members who want to dig deeper into the Word of God gather in the evening at the church premises to study God's Word. Here, a selected number of Bible verses are read out, and the leader of each group (they are usually divided into groups) explains it briefly, after which they ask their group question about the lesson they have learnt from the study. Those who do not understand certain areas now ask questions for further understanding. Choir practice is every Thursdays of week. They come to learn new songs and also practice the old one for the exaltation and worship of God on Sundays and other meetings. Fridays are for night vigil. This is also another opportunity to pray throughout the night for the church, nation and families. At this

time too, many miracles take place, such as healing and deliverances from demonic powers. Some receive the word of knowledge that changes their lives forever. On Saturdays, members of this church normally go out in the morning for evangelism and visitation. They share themselves into groups and go to different places. Some move from house to house, while others go to the streets. Some are assigned to the marketplaces to go and preach the Word of God. After the evangelism they are assigned to visit some sick members and pray with them. Sundays are usually for the Sunday service while Holy Communion is scheduled on every first Sunday of the month. The Holy Communion is only once in a month because of so many activities that the church has to attend to. The Church would have loved to have its Holy Communion on every Sunday but for lack of time.

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On the international level, Tom Igya (personal communication, 17/6/2013) pointed out that the FGRCIN holds her ministers retreat every year. In the retreat, leaders are taught how to lead well in their various destinations and also share their vision and insist on the strict practices of the church doctrines. This is not to make sure that a leader, or neither the congregation, nor even the pastor deviates from the true Word of God. Next is the national executive council meeting which holds three times in a year in each country where the church is established. The national executive council meeting is the highest organ that receives reports from each state, and then deliberates on the progress of the church in each state, identifies challenges and possible solutions.

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Apart from the above, there are General Mission Council meetings, which comprises full-fledged representatives of pastors, trustees, and the national executive's council. What they do here is to share the information discussed at the national meeting for the approval and circulation to the local churches.

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Also, the FGRCIN has the board of pastors' meeting together with area pastors every month in each state. This is where the income of the church for the month is submitted. The pastors are given their stipends instead of salary to help them meet some of their financial needs. The money submitted is however shared according to percentage into three. The national body takes five percent, church takes ten percent, and the remaining money is sent to America. Last but not the least, the local church council also holds their meeting with the local church pastors and they deliberate on issues concerning the local church.

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4.3.1.4 The Organizational Structure

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Concerning the organogram of the church, Pastor Igya says that, Rev. Wirno Pacno is the African Director. He controls six African countries. These include, Cameroon, Chad, Congo, Nigeria, Central Africa and South Africa. In each of these countries, there is a General Superintendent who over-see all the churches in that country. The province or state has a supervisor and the district pastors. At the council wards, there are zonal pastors and local assembly pastors.

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4.3.1.5 The Role of Women

Tom Igya explains on the role of women in this church, saying: there is women's meeting, in which they have a particular day when they meet and encourage each other. They are taught how to keep their homes, care and love their husbands and children. In the meetings, they also pray for their problems and families and the church and society in general. They also carry out the gospel among the women only. But they are not ordained as pastors in this church.

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The reason for not ordaining women as pastors but only as deacons is that, the Bible shows that the role of women particularly in the Old Testament is as keeper of the house and not keeper of the church. The church does not over burden the women by giving them additional responsibility of leadership positions in the church, not even the wife of the General Superintendent and pastors' wives, as it is done in other Pentecostal churches. Only a woman that has the gift of leadership leads the women group. Other Pentecostal churches such as Victory Bible Church, Katsina-Ala, also share the same standpoint that women's position is at home and not in the church.

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4.3.1.6 Anointing Oil

In FGRCIN, anointing oil is not taken seriously as in other Pentecostal churches such as Living Faith church where already anointed or blessed oil is sold during services. John Eguh (Personal communication, 10/5/2013) says, all they believe in is that, it is the Holy Spirit that anoints people for spiritual gifts and even for healing. But it is so surprising these days that many people are fond of carrying anointing oil with them. Very many people find it difficult to believe in the power of the Holy Spirit. However, they trust in the anointing oil that is just the symbol of the Holy Ghost. This church is not against it; however, their pastors use it strictly when the elders are praying for a sick person as it is stated in James 5:14-16. So the church uses the oil only according to the Biblical principles. They do not consecrate it for members of the church, which may lead to the misuse of it. Therefore, things like anointing service for breakthrough do not exist in this church.

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4.3.1.7 Prosperity Preaching

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▲ Tom Igya points out that, if there is anything FGRCIN does not emphasize, it is prosperity messages. This is simply because their mission is to preach the gospel of Jesus Christ. They believe that it is only when people come to know the Lord as personal Lord and Savior that they begin to experience prosperity. It is believed that salvation is a whole package; it includes body, soul, and material benefits. But not as some prosperity preachers stress the aspect of giving in order to receive more than what was given. For example, some pastors who believe in this kind of teaching normally present an issue facing the church and call upon the congregation to contribute towards it. They believe that the more one gives, the more the person will be connected to much more anointing by becoming richer. Sometimes they start from fifty thousand to a small amount like five hundred naira. Then the pastor will now call on the rest of the members who do not have money to run to the altar to tap into the anointing of financial breakthrough. But such people are warned to come back and give their tithe when they experience a breakthrough because the Bible says; freely you have received freely should you give. Sometimes some pastors even encourage their members to empty their bank accounts for the work of God in order to get more money. Igya points out that, FGRCIN preach the gospel of Christ because the Christ in people is the hope of glory. If somebody has Jesus who is a prosperous man, he will in turn prosper you. For the Bible says, he became poor that we might be rich. This means that when he comes into your life he will prosper you. Not that you must give anything for exchange before you prosper. ▲

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▲ The Growth ▲

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▲ The FGRCIN has developed and spread to other areas such as Taraba State with eighty large churches. What actually gave rise to this kind of growth is basically preaching of the gospel through crusades and radio programs. This mission is not to embark on the planting of churches per se. However, they establish one when there is no church in the area that can nurture the converts. The church is also out to revive other churches. To achieve this, whenever they host a crusade in a place, they add the new converts to the churches on ground. This is because, it is not the number of churches that matters, but the number of souls won for Christ.

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4.3.2—Deeper Life Bible Church (1979)

The Deeper Life Bible Church began by William F. Kumuyi in 1974 as a Bible Study Meeting. He is now the General Superintendent of the church. Kumuyi studied mathematics and became a lecturer at the University of Lagos. He comes from an Anglican family background, and was converted as a born again believer in 1973. From Alan's standpoint (1989:14) after his conversion, he started an inter-denominational Bible study group on Monday evenings in his house at the University quarters. The group began with just fifteen people. The reason for the establishment of the group was that many people who were in need of ~~counseling~~counseling for Christian matters were coming to Kumuyi. Thus, he felt there should be a group where these people would be coming together once a week. He further explained that, in 1975, the group grew in such a way that loudspeakers were set up for clear hearing of the message with 500 people in attendance every Monday evening. They started a retreat in December of the same year with 1,500 people in attendance. The growth also includes Thursday meeting as a time for evangelism training.

According to Aosu Alexander (Personal communication, 4/5/2013), Kumuyi's teaching spread through the sharing of tracts, pamphlets, cassettes and students throughout the country. After the period of ten years, the Bible group was transformed into a full-fledged church known as Deeper Life Bible Church. The name signifies searching deeper into the Word of God and preaching it as it really is. Kumuyi also laid emphasis on healing and miracles in the 1980s when the economy of the country turned down and other people turned towards corrupt practices. That was the time the church was founded with the aim of correcting such moral decadence in the nation.

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The Deeper Life Bible Church came into Tivland precisely in Makurdi town in 1979. Aosu Alexander (Personal communication, 4/5/2013) explains that the church came into Makurdi with the help of the Bible study leaders who were sent all the way from Lagos to various parts of the country to establish Deeper Life Bible Church and spread its doctrine. When they came, they evangelized the people, and were able to get a few of the people who were interested in Bible study. From there they started a Bible study group that later became a full church, but the year was not mentioned.

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4.3.2.1 The Vision and Mission

The original vision of the Deeper Life Bible Church was to support other churches through a Bible study group but it was later changed. The vision now is to evangelize the world. In other words, the mission of the church is based on Matt. 28:19-20. According to Doofan Terver (Personal communication, 18/6/2013), these verses say: go throughout the world and preach the gospel of Jesus Christ to ensure that souls are won and they make heaven.

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4.3.2.2 Doctrine

Alan (1989:17) points out that other churches look upon the doctrine of Deeper Life Bible Church as fundamentalist. Kumuyi's teaching is mostly influenced by Western Evangelical/Pentecostal/Holiness tradition and he is not willing to be African in worship or practices like some of the independent churches. The church has a uniform way of teaching and spreading her doctrine. That is to say that the Deeper Life Bible Church in Tivland does things exactly as the Deeper Life Church in Lagos, which is the headquarters. Pastor Aosu Alexander says, the church believes in the totality of the Bible from the Old

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Testament to the New Testament, but for better understanding the church has divided the doctrine into twenty-two parts. They are as follows:

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1. The church believes in the Holy Bible, they hold that the Bible is the inspired Word of God. They take the Word of God as the final authority in all matters pertaining to Christian conduct and work. The church believes that the Bible to them is the only source of knowledge of the Almighty God to all mankind. (2 Timothy 3:15-17)

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2. The church believes in the Trinity but particularly in the Godhead.

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3. The church believes in the virgin birth of Jesus, that even though Christ came into the world as the Son of God, did not drop down from heaven. A virgin mother conceived Christ.

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4. The church emphasizes total separation from sinfulness should be the believers' way of life. That is to live a life of holiness and keep away from the wicked world.

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5. The church emphasizes repentance, which is personal conversion (to be born again).

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6. Repentance leads to change of life-style, which requires restitutions of all the wrongs one has done.

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7. The church believes in the justification by faith, as the act of God where a human being is made or accounted as just or free from penalty of sin by God.

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8. Water baptism is a sign of a believer dying and resurrecting with Christ. And John in River Jordan baptized Christ Himself; therefore their water baptism is by immersion.

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9. The Lord's Supper is taken as recommended by Christ when he said "take this in remembrance of me"

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10. This church upholds entire sanctification that it is the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life sanctification is seen as a definite experience just as salvation (Deeper Life Bible Diary, 2005: 10).

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11. The church believes in the Holy Ghost baptism. The church professes that Holy Ghost baptism is the endowment of the power from on high upon the sanctified believer. It is the promise of the Father. When one receives this gift of the Holy Spirit, the evidence of tongues accompanies it.

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12. Redemption, health and healing in this church mean that Jesus has purchased Christians with His precious blood in order to deliver man from sin. And as we are redeemed, by Him we are entitled to good health and healing of all kinds.

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13. Personal evangelism is a core task for every member of the church since soul winning is the paramount thing in Deeper Life.

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14. Marriage in the church is solely monogamy and polygamy is discouraged.

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15. The church believes in rapture, the anticipated meeting of Jesus in the air upon his return to earth. So members are encouraged to leave a righteous life in order to catch up with him on that day.

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16. The church also believes that resurrection of the dead is sure; therefore believers should be prepared by leaving the kind of life Jesus Himself lived.

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17. The church believes in the great tribulation that will come upon the earth after the saints might have been raptured.

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18. The church believes that Jesus has ascended into heaven and He is coming back to earth for the second time.

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19. The church professes that Christ's millennial Reign is the 1,000 years literal reign of Christ on earth. At this time he will judge the nations on earth (Jude 15:2). It will be a reign of peace and blessing.

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20. The great white throne judgment is the last day judgment where everybody will face the judgment of God.

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21. The church believes that there is a new heaven and a new earth after this life.

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22. The church holds that those who will continue to leave sinful lives will end up in hell fire where there will be no end to their suffering (Deeper Life Bible Diary, 2005:11).

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4.3.2.3 Programs

Timothy Akuha (Personal communication, 6/5/2013) reveals that DLBC has scheduled its annual programs of activities throughout the year as follows:

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The weekly activities usually start with the Sunday service according to their order of service throughout the nation. The service in Katsina-Ala DLBC starts from 7:30 – 12:30. Because of lack of space, they have two separate services, one for the of Tiv -speakers and another for the English- speakers. The service begins and ends in this order:

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Opening prayer by the pastor/coordinator 3 minutes

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Congregational song 4 minutes

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Search the Scripture 35 minutes

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Questions and answers	25 minutes
Congregational songs	4 minutes
Worship prayer and offerings	10 minutes
Announcements	5 minutes
Bible reading	6 minutes
Choir	3 minutes
Message	50 minutes
Prayer	2:30 minutes

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This is the order of service in Deeper Life Bible Church wherever it is found. Monday across the nation is Bible study taken by the General Superintendent himself. The program is normally communicated live on the air from Lagos and other nations and states hook up at 6pm to 8:30pm. (Aosu, Personal communication, 4/5/2013). Alan (1989) maintains that:

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The meeting consists of opening worship, including welcoming new comers, and an hour-long exposition of scripture, either following a thematic series of working through a particular book of the Bible. For the most committed, the Bible study is the highlight of the week, where they learn and grow. It is through the Bible study that Deeper Life has itself grown and gained its reputation like the Sunday worship; it is conducted in English with simultaneous translation (P.66).

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The Bible study really exposes members of this church to the in-depth knowledge of God. They teach that reading and understanding the scripture or the Bible every day is very important, if a believer really wants to grow in the spirit. What distinguishes this church is the literal interpretation of the Bible wherever possible. They take the commandments, warnings and the promises in the Bible very seriously. Thursday evening service, which is also known as the Thursday Revival Hour. The revival Hour is one of the ways DLBC has developed to tackle

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spiritual diseases and demonic attacks effectively. In the Katsina-Ala church, which, the researcher attended, there was an opening prayer by the coordinator and the choir led choruses for the first fifteen minutes. The congregation clapped their hands and sang songs of praise, while most of them were dancing in African style. Next was prayer and offering collection that lasted for ten minutes and new comers were welcomed. The coordinator came up and made announcements. This lasted for five minutes. After that, fifteen minutes were given for testimonies. This time was spent listening to four persons who testified of the goodness of God in their lives. These ranged from healing, deliverance from motor accident and provisions (materially or financially).

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The next item was the gospel message, which was preached by the pastor for an hour on the theme. The wages of sin is death. The sermon was followed by prayers, which were led by the pastor. He called upon the congregation to present their problems unto the Lord, the God of mercy. He encouraged the people to ask God for the things that troubled them, vital things in life that only God has the solution to. The pastor said that believers needed to be persistent in faith, and not at anytime to lose hope and God would surely answer them and the people echoed "Amen". Friday is usually the turn of Tiv Revival Hour at the same time and the same procedure at the same venue.

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The DLBC also holds yearly activities especially during Easter and Christmas. Aosu Alexander (Personal communication, 4/5/2013) opines, that the church normally organizes two retreats. One comes up during the Easter period. At this time, all the churches in a particular region converge in a place for the retreat. Retreat is a time meant for sober reflection and study of God's Word. During Christmas period when people eat, drink and misbehave much, is the time DLBC

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members separate themselves for prayers pertaining to the New Year ahead, which is the second retreat. Deeper Life Bible Churches do not hold evening service on Sundays; rather they have what is known as House Caring Fellowship. This is a small unit of believers in the same neighbourhood, where personal concern is shown to each other by helping one another. It is structured in such a way that there is always somebody available to members who are pastorally gifted to aid in one way or the other at areas, zonal and district churches. The members are known for the firm stand taken on matters of personal morality. For instance, they have a way of dressing especially for the women. The women do not wear earrings, ~~jewelries~~jewelleries, and anything unnatural (Aosu Personal communication, 4/5/2013).

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4.3.2.4 Organizational Structure

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Administratively, the founder of the church in person of Pastor Kumuyi is the General Superintendent of the ~~ministry~~Underministry. Under him are members of the boards of trustees and the national pastors, who oversee the national churches. Following the National Overseers, are state overseers who are in charge of the states of the federation. Next to them are the regional pastors who oversee the affairs of the regions in a given state. A state is made up of several regions. Down below the region, the church has governing pastors that are under the regions. Apart from that, there are district churches headed by a pastor. A district comprises a certain number of churches. Following these are the local churches, whose pastors are under the authority of a district pastor. There are also zonal leaders who are under local pastors. Then there is the Area leaders and male and female house caring fellowship leaders and other workers like ushers. These are the

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gifted people that form Deeper Life leadership team with Pastor Kumuyi as the General Superintendent (Peter Orban, Personal communication, 4/5/2013).

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4.3.2.5 The Role of Women

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The women in Deeper Life Bible Church are allowed to participate actively in their women's meetings, which are headed by the wife of the General Superintendent known as Abiodun Kumuyi. However, they are not given the opportunity to participate in pastoral work like in other Pentecostal churches. For that reason, the women are not ordained as pastors. The gifted ones are only allowed to lead house caring fellowships. The women in Deeper Life Bible Church have a day for their meetings. In this meetings the older women who are versed in the Word of God are employed to teach the younger ones on how to take care of their husbands and children, among other things. Sometime they are taught how to be useful to themselves, by learning a trade such as making of soap, cream and sewing. Apart from that there are times when the women organize themselves for prayers and fasting to intercede for the church, families and the society in general (Aosu, Personal communication, 4/5/2013).

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4.2.3.6 Anointing Oil

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It is observed that the use and sale of anointing oil has become very popular so much so that some Pentecostal members do not even pray when they are sick. They just apply the anointing oil. However, the position of Deeper Life Bible Church on anointing oil is different. They are aware that it was used in the Old Testament by the king makers (prophets) when they were instructed to anoint a king. They also know that in James 3 the scripture instructs, that if anyone is sick among the church members, the elders of the church should pray and anoint the person with oil. This, they do but not always and it is only done by Pastors and

elders of the church. The church does not allow the sale of oil as it is done in other Pentecostal churches. Therefore their members do not go about with it as other believers. What this church believed in mostly is the Bible, that in whatever situation, one should be able to apply the word of God and not anointing oil as it is used these days (Kaase Agbo, Personal communication, 6/5/2013).

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4.3.2.7 Prosperity Preaching

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According to Philip Yough (Personal communication, 6/5/2013) Deeper Life Bible Church does not condemn prosperity but they never preach it as a message. The church believes in the total prosperity of a man, which can only come through salvation. This is because salvation is a holistic package. For the Bible says, we should seek the kingdom of God first and any other thing shall follow, be it health, wealth or material resources. Yough says, God is interested in the well being of man, physically, emotionally and psychologically just as he cares for his spiritual wellbeing. That is why 3 John 2 echo's as follows: "Beloved, I wish above all things that thou may prosper and be in health, even as thy soul prospered". Looking at the statement, it then means that God is far more concerned about our wellbeing than we are or can ever be. Kumuyi (2013:2) point out that, his profound interest in the prosperity of man is evident from the very beginning. When God created man, He placed all that was needed not just for his existence, but for him to live life to the fullest at his disposal in the Garden of Eden. God did not leave him to himself or at the mercy of nature at all. Even when man deviated from the standard of God, He sent Christ who came and suffered and died for mankind in order to reconcile man with God. This is not just to redeem man's soul from sin, but also to set him free from sickness, disease and demonic

attacks. Therefore, this church does not dwell on prosperity message but the message of salvation that will attract all kinds of blessings to man.

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4.3.2.8 The Growth

Deeper Life Bible Church, which started in Makurdi in 1979 as a Bible study group, has really grown and spread to other Local Government Areas of the State. Deeper Life Bible Church in Benue State cannot be counted as in number of churches because they are numerous but it can be counted in regions. It has about thirty-six regions in the state and the majorities are in Tivland, not to talk about the nearby states like Taraba where they have extended. The rapid expansion of this church is due to their zeal for evangelism that is taken very seriously among members.

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4.3.3 Living Faith Church (Winners Chapel) 1989

David O. Oyedepo is the founder of Living Faith Church originally establishes the church. He was born in Osogbo on September 27 1954, but he is a native of Omu Area in Kwara. He became born again in 1969 through the influence of his teacher known as Betty Lasher. Lasher took special interest in Oyedepo during his high school days. He studied architecture at Kwara State polytechnic. He has an proceeded for his HPND in architecture from Kwara Polytechnic in 1981 and two Honorary Doctorate Degrees from Honolulu University Hawaii, United States of America in 1990 and 2000 respectively. Oyedepo worked briefly with a Federal Ministry in Ilorin before going into full time ministry (Mandate, 2012:434). In 1981, Oyedepo claims to have received a mandate from God (through a visioner while praying) to “liberate the world from all operations of the devil through the preaching of the word of faith”. From there, he started a fellowship known as “faith liberation hour on the 24th May 1981 in Ilorin. The meeting was scheduled every Friday of the week and a monthly seminar from Friday to Saturday. The fellowship was commissioned into ministry by a prominent

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servant of God, Pastor E. A. Adeboye of the Redeemed Christian Church of God in July 1983. The ministry was later inaugurated as a church in Kaduna as Living Faith Church on the 11th of December 1983 (Mandate, 2012:20-21).

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After six years of the church in Kaduna, Oyedepo claimed that, God asked him to handover the church to another pastor and move to Lagos and establish a branch of the Living Faith. He moved without delay and established the Lagos branch on the 24th of September 1989 with about three hundred people in attendance. The Lagos church was a turning point in the growth of Living Faith growth endeavours.

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According to Nathan Ichor (Personal communication, 8/5/2013), Living Faith Church, Makurdi branch was started in 1989. Pastor George Ejeman was sent to Makurdi from Kaduna by Bishop Oyedepo to come and plant the branch of Living Faith Church in Makurdi Benue State. When he came to Makurdi, he organized a crusade to sell out their faith or create awareness concerning the church. This is the normal way in which Pentecostal churches search for members. During the crusade those who gave their lives to Jesus and became born again were given a papers to write their names and addresses. After the crusade, Ejeman gathered the born again believers and they were the foundation members of the church. That is how the Makurdi Living Faith church started, and it began with only three members including Pastor Ichor at the building presently occupied by the Hope Alive Foundation church along New GRA Road, Makurdi. When the membership increased from three to forty members, the church moved to Viewpoint Cinema Hall nearat Wurukum Market. They were there until when the church experienced an explosion in number of two hundred members of the congregation. Following the explosion, the church was forced to look for a

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permanent site where they are presently occupying. They packed to the site in 1993 with four hundred people in attendance.

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4.3.3.1 Vision and Mission

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The vision of Living Faith Church is as follows:-

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1. To preach the word of faith for the liberation of the world and carry out the mysteries of the kingdom as delivered to the apostolic commission.
2. To plant as much as possible full charismatic churches known as Living Faith globally.
3. To send out missionaries throughout the world and all works of life for the restoration of man's dignity.
4. To extend the gospel message to the youth and children through schools at all levels.
5. To advance the physical well-being of people through charity work worldwide.
6. To training of believers for exploits in all sectors of life.
7. To make available the word of faith through publication of the liberation mandate (Mandate, 2012:48).

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The mission of the church is:-

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1. To win souls for Christ through evangelism and prepare people for the second coming of Jesus.
2. To establish and organize prayer meetings and camps and call for intercessional prayer when the need arises.
3. To organize programs such as seminars, teachings and other discussion to enable the study of the Bible.

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4. To establish churches or chapels for Christian worship across the globe as Winners Chapel International in line with Bible principles.

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5. To publish Christian literature such as magazines, books, tracts and stickers.

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6. To use the media to propagate the gospel as a way of evangelization.

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7. To organize crusades, conferences and conventions.

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8. To study and understand practical application of the Word of God in daily life situation.

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9. To promote cordial relationship, love, peace and unity among people.

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10. To participate and encourage charitable and benevolent work toward the poor. All these the church set out to achieve for the propagation of the Bible and to save souls that will stand the test of time. In other words, the aim of the church is to win souls and maintain them in a way that they can make heaven (Mandate, 2012:45-46).

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4.3.3.2 Doctrine

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The church has the following doctrines:

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1. The church holds that the scripture (Bible) is made up of Old and New Testaments and it is the inspired Word of God. In it, they found the complete revelation of God's salvation of mankind and divine authority for Christian faith (1 Tim. 2:5; Rom. 8:36).

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2. The church believes that God is one but manifests in into three personalities, the Father, the Son and the Holy Spirit. The three personalities exist as coequals. The Father is the sender of the Word and Son is the Word made flesh, while the Holy Spirit process from the Father and the Son and is Eternal.

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3. The church believes in the fall and redemption of man. Man was created in the likeness and image of God, but when Adam failed, sin came into the world. But Christ came and redeemed man. That is why salvation is the gift of God to man.

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4. Eternal life and new birth in this church means that the new birth is mandatory for all men, because it is the new birth that leads to eternal life.

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5. They practice water baptism by immersion, which is a direct commandment of our Lord and this is for believers only. Baptism is a symbol of the believer's identity with Christ in His death, burial and resurrection, but not as a means of salvation.

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6. Like other Pentecostal churches they practice Holy Ghost baptism and the gift of fire by God as promised by Christ to all believers. It is received immediately after the new birth. It is accompanied by the initial speaking in new tongues. He dwells, guides, instructs and empowers believer for faithful living and service unto God.

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7. The churches teach that without holiness no man can see the Lord. Therefore, they believe in sanctification as a definite, yet a progressive, work of grace.

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8. Signs and wonders are some of the core teachings. They are supernatural act of God, which cannot be explained by man using any means. It is the word of God and obedience to spiritual instructions that usually provoked it.

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9. The church holds that divine healing is healing without medication, from all sickness and disease and restoration to total health. It is accessible through the prayer of faith, laying of hands with anointing oil and the word of God.

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10. The church believes in the resurrection of believers and the return of Jesus on his second coming.

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11. The church holds that sinners will be lost in the lake of fire, which is endless (Mandate, 2012:89-92).

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4.3.3.3 Programs

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According to Nyimen Theophilus (Personal communication, 8/5/2013), the church services and activities are aimed at total release of blessing from God upon the people or worshippers. This is geared towards the fulfillment of the liberation mandate. Towards this end, the program of activities is divided into two categories. The weekly activities and what they call specialized service. He explains that, the weekly activities usually begin with Sunday service. A typical Sunday service of all Living Faith Churches follows this pattern.

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The pastors are expected to lay emphasis on the Word in any service influenced salvation of the people as echoed in Rom. 10:17 that, "so faith comes from what is heard, and what is heard comes by the preaching of Christ." Therefore the ministration of the Word normally takes more time in the service. Besides, praise and worship session led by the choir, prepares the hearts of the people and enables the release of God's blessing. (Psalm 22:3). This is followed by the opening prayer, which must coincide with the theme of the day. Next to that is the worship offering. Here few minutes are spent on offering as people dance to the altar to thank God with their substance.

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Following offering is the testimonies time. The church believes that any testimony shared is capable of begetting another in the lives of other believers. It also shows the effectiveness of God's Word among His people. This too takes a

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few minutes of the service time. An announcement in any service is supposed to take five minutes only. Call to worship is derived from the book of Psalms; this too takes few a minutes.

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On Wednesday, the church holds its prayer and fasting, together with Holy Communion service. Also, Winners Satellite Fellowship (WSF) holds their meeting in designated houses of members on Saturday's evening. Apart from the weekly programs, Nyimen says, specialize services are important monthly events that come up on selected Sundays within the month. These are:

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1. Special monthly Sunday's communion services are observed on every second Sunday of the month.

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2. Week of special emphasis is observed at the first Wednesday of Friday of every month.

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3. The first day of every month is scheduled for the covenant day of trumpets as in

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Feet washing are carried out quarterly (John 13:4-5).

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4. The spiritual year (calendar) is rounded off with thanksgiving service in December after the annual Shiloh, which takes place in Lagos.

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5. And another new spiritual year is ushered in with twenty- one (21) days of prayer and fasting in January every year. The above lined up program of events of the church keep the members very busy with church activities. It also enhances the spiritual growth of those who are constantly in attendance. It further brings about the growth of the church, because members are encouraged to ~~endeavor~~endeavour to bring at least one person to each meeting.

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4.3.3.4 Organizational Structure

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Living Faith Church has a headquarters in Lagos where David Oyedepo resides as the President and General Overseer of the church. Next to him are the provincial pastors who head provinces in each state. Then, there are the zonal pastors and district pastors and the Winners Satellite Fellowship (WSF) leaders. Churches are rated according to the capacity of the attendance of members and financial income. To start with, provinces are expected to have available resources such as primary and secondary schools and other approved projects require good financial standing before they are recognized as province. This also applies to districts and zones with their rated responsibilities. New churches are thereby established by a mother church, such as a province, which can take the responsibility for the growth of the newly planted church (Ichor, Personal communication, 8/5/2013).

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On administrative structure of the church, Ichor further explains that, the church has three types of structure since it is global. It covers the international, national and local administration. The global administration has the president, vice president(s), executive secretary, deputy executive secretary and the mission secretary. All these offices have their functions, criteria for the appointments and tenure of office. Besides, the global structure, there is the national church structure. This comprises the national church council, and the national elders' board. The regional church council and the provincial church council follow this. Next are the district church council, the zonal church council, area church council and ministerial board known as the Church Management Committee for infant churches. Next to the national structure is the local church board, which has the church ministerial board, church board, and local church council, audit committee, council of elders, the financial management, the covenant room team and the

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service units. The local church organogram also has the resident pastors, associate pastors, audit committee, and church administrators. The finance department includes accounts, banking and treasury, while the pastorate has the Winners Satellite Fellowship and Word of Faith Bible Institute Coordinators and Welfare under it (Pastor Ichor, Personal communication, 8/5/2013).

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4.3.3.5 The Role of Women

Emmanuel Dekur (personal communication, 18/6/2013) clearly ~~points out~~ points out that in Living Faith Church, there is no discrimination of roles between male and female. Besides, Mandate (2012:221) states that, the Bible has no gender discrimination in calling in the kingdom of God. Joel 2:28 have it that "God pours out His spirit upon all flesh, both male and female". In other words in Christ or before God, we are ~~equal. That~~ equal. That is why the Book of Joel points out that God pours out His spirit upon all flesh without distinction. Gal. 3:28 also says, "There is neither Greek nor Jews, female or male, for you are all one in Christ Jesus". In line with the above, women have had their share in the propagation of the Gospel throughout the generations. For example, in our days too, many flourishing churches and ministries are founded and led by women.

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David Dzawua (Personal communication, 8/5/2013) affirms that, if one goes through the Bible, one can see that women such as Miriam the sister of Aaron was a prophetess and one of the triad of leaders of Israel during their movement from Egypt to the promised land (Exodus 15:200). Besides, Mandate (2012:221) further points out that Deborah, the wife of Lapidoth, was a prophetess and judge;

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she headed the army of Israel at the time when Sisera oppressed the Jews for twenty years (Judges 4:1-4). Also Huda, the prophetess, the wife of Shallom, verified the actual book of the law of the Lord given through Moses. She promoted the religious revival of that time (2 Kings 22-24, 2 Chron. 34:22). In the New Testament too, the Bible has some examples of women who were leaders and co-workers in the work of God. They are Euodia and Syntyche who Paul mentioned them as co-workers and they were actively involved in evangelical work with him (Phil. 16:1). Phoebe the prophetess was recognized as a minister of the church at Conchrea in (Rom. 16:1). In (Rom. 16:12) Junia, a female apostle, was mentioned among the male apostles, when Paul identified Andronicus and her as outstanding among other apostles. Tryphena and Tryphosa were also women who labored in the Lord with the Apostles (Rom. 12:12). Another woman who was recognized as Paul's fellow worker was Priscilla (Rom. 16:1).

Mandate (2012:222) says, the Bible has records of women whom God had used in position of power and influences just like the men. He said since such women were given divine approval and the right to speak to people just as the male counterparts, it therefore means that, they can be used in our generation too. Towards this end, the church has seen it wise to ordain women as pastors to be co-workers in ministry work. The church has no restriction of position as ordained pastors. They can be promoted to any level as the male. Women are allowed to head churches and groups. However, the church ordains only married women with the full permission of their husbands. They are also posted where their husbands reside.

4.3.3.6 Anointing Oil

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Living Faith Church believes in the use of anointing oil based on what the Bible says. For example, in the Old Testament, the oil was used to anoint kings and priests into office. Therefore, since the church is following the authority of the Bible, anointing oil is used to ordain pastors in the church. It is the oil that gives the strength in such offices. It also controls people to be what God wants them to be in His service. This church also believes in healing of the sick with the laying of hands with the anointing oil as in Mark 16:17-18. But they do not use sanctified or anointed water as the Catholic Church does. According to Mandate, 2012:145 oil has the following benefits to the believer;

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It changes man's status (1 Sam. 10:1-3), it brings favour (1 Sam. 10:4); It restores that which is lost (Ps. 30:5), it is a song producer (1 Sam. 10:7); It heals sickness and diseases (Jm 5:13:15) and it works on things too (Ex. 30:26-27);

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Following the above benefits of anointing oil, the church allows its members to use it at will or freely. The blessed oil is even sold in the church during services or special services such as deliverance and healing services. Members also use it at home on the body or even drink it. It depends on the purpose for which one wants to use it for;

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4.3.3.7 Prosperity Preaching

According to David Oyedepo in Mandate (2012:97) when he traveled to the United States of America on a mission trip, the Holy Spirit spoke to him, precisely on 26th August 1997, commissioning him to "go back home and make my people rich". He said this command was so strong and compelling that he had to abandon all his scheduled meetings and rush back home. He pointed out that the word of prosperity was given to him with the following scriptural backing. III John 1:2 "Beloved I pray that all may go well with you and that you

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may be in good health I know that it is well with your soul”. In II Cor. 6:10 as the servants of God, we command ourselves in every way, “as sorrowful yet always rejoicing; as poor yet making many riches; “as having nothing, and yet possessing everything”. Beside, II Cor. 8:9 says, “For you know the grace of the Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich”.

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Because of the above scriptural bases, the church holds the word of prosperity as a core component. However, it requires support pillars for greater realization or impact of the prosperity. The pillars as revealed are vision as in Proverb 26:18 “he who walks in integrity will be delivered, but he who is perverse in his ways will fall into a pit”. And people should have wisdom as in Prov. 4:7-8, Prov. 24:3-5 etc. Apart from that, success should be according to Josh. 1:8, Ps. 1:1 and Deut. 28:1-13. In other words, vision, wisdom and success are what make one to prosper. Going by this injunction, the church preaches prosperity and the founder has written many books on prosperity and miracles. The News watch Magazine (2007:17) states, “Oyedepo has been accused of over concentrating on prosperity sermons. But he argued that Mosaic and latter day Christian teachings insist that Christians are not objects of lack but of prosperity”. It is also observed that the prosperity messages have really attracted some people to his church.

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4.3.3.8 The Growth

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Since the inception of this church in 1987 the church has really flourished. It has grown and spread across Nigeria and abroad at international levels. At present, the network of churches is in over 300 cities in Nigeria. In Benue State alone, the number of churches has gone up to 200 and majority of them are established in Tivland (Nathan Ichor, personal communication 18/6/2013). Their

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evangelism strategy has extended to educational sector, which claims that, children should be brought to the Lord, as they are young. Therefore, every province has at least a nursery and primary school and some with secondary school combined.

4.3.4 All Nations Evangelism Ministries Inc, ANEM (1982)

The founder of the ministry was Late Archbishop Pius Garve Dyegeh. He was born into a disciplinary family of Dyegeh Azo at Afia in Ukum Local Government Area of Benue State. He did his primary school at Sankera in Ukum. From there, he proceeded to the Nigerian Police College in Kaduna State. He obtained General Certificate in Education and later went to School of Ministry, California in United States of America immediately after his call. Dyegeh was a police officer at the time he was called by God to stop the official work and fish for the souls of men, while he was working at Bida in 1977. He was called through a vision, when he was sleeping one night and he saw some very old Tiv men who came to his father's house. The father was so surprised to see them in his house, but they said their mission was not a bad one. So, they pleaded that Azo should allow Garve Pius to come and deliver Tivland from captivity. From there he woke up, and he felt strongly that God was calling him to go back home and free his people from captivity of sins. After the vision, he resigned from his work as a policeman to be fishers of souls for Christ. Back at home, he went straight to his village in Afia and started evangelization. Dyegeh was preaching from house to house, on the street and marketplaces. This was after several days of fasting and prayers unto God for His leading. However, his converts were facing doctrinal problems with their mother churches, since most of them were from NKST and the Roman Catholic Churches. These church' teachings are quite different from these of the Pentecostals'. As time went on, there was need to establish a church to house

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and carter for the spiritual needs and growth of the believers in the new founded faith (Shija Wombo, Personal communication, 13/6/2013).

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4.3.4.1 The Vision and Mission

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The core vision of the ministry is to go all over the world and preach the Word of God as commanded in the great commission of the Lord Jesus Christ. The mission is to build Christian bodies by training their pastors and to train missionaries and send them out to go and preach the gospel to other places where it has not yet reached (Nathaniel Augustine, personal communication, 8/5/2013).

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4.3.4.2 Doctrine

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Nathaniel Augustine explains the doctrine of the ministry as follows;

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1. The ministry believes in the Bible as authentic and inspired Word of God, and that the Bible is the most dependable and reliable text of all times on all issues of life.

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2. Man was created in the perfect image and likeness of God until he transgressed. Then man needs repentance from sins for forgiveness through Jesus Christ.

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The church practices water baptism by immersion in the name of God the Father, the Son and the Holy Spirit. This signifies that man is dead, buried and resurrected with Christ.

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3. The church believes in the baptism of the Holy Spirit and with the initial evidence of speaking in new tongues, which edifies and empowers believers.

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4. The church believes in the second coming of Jesus Christ and that those who are in Christ shall make heaven but those who refuse to accept Him and repent from their sins shall go to hell fire.

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5. The church believes in the complete sanctification as it was developed in the Holiness tradition. Sanctification is the pivotal proclamation in this ministry since spirituality and spiritual gifts and empowerment for mission revolve around it.

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6. The church believes in divine healing, that people can be healed from sickness and demonic attacks because Jesus Christ died on the cross and gave his blood for the healing of our sicknesses.

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7. The ministry believes in signs and wonders as the manifestation of God's power among his children.

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8. The church holds that believers will be resurrected on the return of Christ's second coming which is rapture.

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9. The church believes in eternal life, that the death of man on earth is to proceed to another spiritual world, which is eternal.

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4.3.4.3 Programs

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Apart from the doctrines, Augustine Nathaniel (personal communication, 13/6/2013) says the ministry has the following line-up of activities, which usually start the week with Bible study on Tuesday. As earlier explained in the work, this time is scheduled for the intimate search and study of the Word of God. At this time, some passages from the scripture are read and explained in detail while those who do not understand some areas are allowed to ask questions and explanation is given to them. So, wherever this ministry is established they are expected to hold Bible study on Tuesday, except in a situation whereby the day is not convenient for

the people and it cannot operate well. The time also depends on the environment. In the villages where they go to farm and come back late, they prefer 6.00 pm – 8.00 pm. In townships, it is scheduled from 5.00 pm – 7.00 pm. Then prayer and fasting comes up on every Thursday at the same time. They all gather at the church, pray and break the fast. Besides, the usual Sunday service holds on Sunday beginning from 8.00am to 12.00noon. Augustine Nathaniel further explains that following the weekly activities are the annual programs, which are as follows: the ministry has a yearly prayer and fasting program at the beginning of every year. Formerly, the program was for two weeks but it is now extended to one month as a tithe of their time unto God. This is followed by the Annual Ladies (women) Convention that comes up in March of every year. Here the women hold talks, seminars, and workshops on themes that will encourage the women to do more work in the house of God and support their husbands at home.

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In April, the ministry holds communion convention. At this meeting, ministers are ordained and bishops are also consecrated. Next is the Word of Faith Ministers Convention, which aims at training and upgrading pastors spiritually and administratively. The meeting is held every June. All Nations Evangelism Ministers' Youths and Tiv music take their turns in August. This meeting alternate, sometime the youths hold the convention while the Tiv music waits for another year.

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Following is the meeting for women pastors and pastor wives which takes place in September yearly. Here the women pastors are charged to take their pastoral work seriously but at the same time not forget their primary assignment as wives. The pastors' wives too are encouraged to support to and be good wives to their husbands and keepers of the house.

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There is also a ministerial seminar meeting in October yearly, which is meant to develop the pastors. Then the National Annual meeting comes up every second week of December. On every Saturday of the meeting the members hold synod meeting. This meeting handles all administrative cases throughout the nation. This is where financial annual report is given and the problems encountered during the year are reported and resolved. This ministry normally ends their spiritual year with a cross- over night of prayer from the 27th to 31st December and they crossover into the New Year.

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4.3.4.4 Organizational Structure

Nathaniel Augustine further explains the organogram of the ministry as follows:

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Archbishop Yiman Orkwar who succeeded the founder Archbishop Dyegeh after the death of the lather now heads the ministry. The Director of administration follows him, then the regional pastors who oversee the churches under them. The District pastors are in charge of churches under their districts and the leader of local assemblies that are not yet full churches. Administratively, there is a general overseer; next to him is the Ladies Fellowship President, the wife of the founder. Next to her is the National Adviser to the churches and missions. Then, there are Regional Overseers, Legal Advisers like the Director of Faith Bible College and Local pastors.

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4.3.4.5 The Role of Women

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There is no discrimination of roles in ANEM just like other Pentecostal churches; the church recognizes the spiritual role of women as found in the Bible. Therefore, they train the women for pastoral work and ordain them just like their male counterparts. The gifted women are trained and used for the Work of God. Women in ANEM are allowed to pastor or head a church at any level and could even be promoted to the level of second in command administratively. However, the women are not allowed to conduct ceremonial services such as naming ceremonies and weddings for some reasons best known to the church. Besides, the women have the women's meeting where all the women in the church are expected to join. In this meeting the women seek ways to support the church. They organize seminars and conferences on women's welfare and how they can live righteous lives in Christ Jesus. From time to time, the leaders organize and arrange people who can come and teach the women some trade, so that those who are not working should have something to do. This is in order to support the church and their families. In their weekly meetings, these women, especially the elderly ones, who are knowledgeable in the Word of God, are charged with the responsibility to teach the younger ones how to love and relate with their husbands and in-laws and also take good care of their children. As the keepers of the house and helpmates of the husband, they are taught how to manage their resources very well. They also organize prayer and fasting sessions where they intercede for the church, families, the state and the nation in general (Asikai Jonathan, personal communication, 18/6/2013).

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4.3.4.6 Anointing Oil

Nathaniel Augustine's stand on the issue of anointing oil is that, the church uses as it is spelt out in the Bible. They do not bless the oil for sale as it is done in

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other Pentecostal churches these days. They believe that oil was used in the Old Testament for consecration for the holy men of God. The elders of the church used it in the New Testament as commanded by Paul for the healing of the sick. Nathaniel sees oil as the symbol of the power of God; so oil should not be substituted for the power of God. But many believers have now trusted anointing oil more than Jesus Christ Himself who is the healer. What happens in most of the Pentecostal churches that sell the oil is that, most of their members believe so much in the oil to the extent that, they do not even pray, anymore. They replace the blessed oil with prayer such that anything that happens they just use it. Some people drink, sprinkle, and rub it on their bodies and items at home and offices against the unseen forces and sicknesses. This has made many believers to be carrying it about in their pockets and bags always. In this church, it is only the ministers that use the oil to anoint the sick from time to time. It is also used during ordination of ministers and the consecration of Bishops into office. This is to avoid the misuse of the oil in the church.

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4.3.4.7 Prosperity Preaching

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The church believes in prosperity but does not dwell on the financial and material prosperity where progress in life is now ~~centered~~ centred upon by other prosperity preachers. The church teaches people to know and serve God that blesses in truth and in spirit; God is the one that changes the status of men from grass to grace. They preach the salvation of mankind because the scripture says, seek the kingdom of God first and every other thing shall be added unto you. As the church seeks salvation and tries to live according to the biblical injunctions, it is believed that every area of their lives will prosper, be it good health, material and finance. Because as earlier stated in the work, salvation is a whole package. The

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church is not interested in prosperity sermons where other Pentecostal churches emphasis paying of tithes and sowing of seeds. Even offering is promoted in such a way that members are told what to give. It is the more you gave the more you will be given by God. The church is more interested in following her vision and mission, which is to propagate the Word of God without distraction (Yange Tavershima, personal communication, 19/6/2013).

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4.3.4.8 Growth of ANEM

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According to Nathaniel Augustine, of All Nations Evangelism Ministries, the church that was established in 1981 in Afia Village now has its headquarters in the state capital. The church has grown and extended to other states like Taraba State. It has six regions with three hundred and fifty churches across the nation. The reason why the church has grown over these years is that when people come and accept Jesus Christ as their Lord and God, He changes them for good. Those who see them as attractive normally follow them in order to experience the same thing. Apart from that, the church is committed and dedicated to the work of evangelism which is the pillar of the church, and God is confirming His Word in their midst with signs and wonders.

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4.3.5 Victory Bible Church (1995)

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This church was established by an indigene of Katsina-Ala Local Government Area of Benue State. The founder is Terdoo Angbagh. Atim Nongu (personal communication, 13/6/2013) opines that before this time, Bishop Angbagh was a lecturer with the College of Education Katsina-Ala. He later left the teaching profession and went into politics in the early 1990s. He contested and won the seat of House of Representative to represent Katsina-Ala and Logo Federal

Constituency. But toward the end of that regime or his legislative assignment, he felt the call of God into full-time ministry. At the same time, his political mentor was on his neck to continue with the next appointment. But he refused and insisted that he heard the call of God to serve him as a preacher and as such he could not continue with politics.

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Nongu explained that Angbagh decided to go and meet Bishop Oyedepo of Living Faith Church for more directives. When he contacted him, Oyedepo advised him to first of all build himself spiritually. So he was told to ~~enroll~~enrol into Living Faith Bible institute and he did. When he graduated from there, Oyedepo employed him as a senior pastor in his church. As he began to work with Living Faith, God warned him that his call was not to work under Living Faith Church, but to establish a church so that through that church he would deliver his people from bondage. Leaving Kaduna was so difficult for him because Living Faith was finding it difficult to release him, until when he prayed that God should speak to his master. Then the next day, Bishop Oyedepo told him that, God said he should go back home and work for him. From there he was prayed for and released.

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He further pointed out that, when Angbagh finally returned home, he took some months and sought the face of God through prayer and fasting. After that he got the direction to start the church. He established the church on the 19th February 1995 in his sitting room. After some time, it was moved to Shelda Hotel in Kastina/Ala. Even there, the space they acquired could not contain them because of the increase in membership. The church now looked for and bought a piece of land for a permanent site where they are presently occupying at Katsina-Ala. That is how the founder was called into ministry, trained and established the church.

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4.3.5.1 Vision and Mission

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▲ Victory Bible Church stated her vision and mission in summary form: The vision of the church is to liberate people from satanic bondage based on the calling of the founder. In essence, it is a deliverance ministry. The mission statement of the church is to preach the Word of God to the end of the earth, following the great commission given by Jesus Christ (Agba Daniel, personal communication, 7/5/2013).

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4.3.4.2 Doctrine

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▲ Atim Nongu's (personal communication, 4/5/2013) standpoint on doctrine is, the church totally believes in the Holy Trinity as one God, which is God the Father, the Son and the Holy Spirit.

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1. ▲ The church believes in water baptism because even Jesus was baptized with water. It is also a sign that one is dead, buried and resurrected with Christ. Water baptism is done by immersion after some time of training at the convert class.

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2. ▲ The church practices Holy Spirit baptism in line with the promise of Jesus in Acts 1:8a "But you shall receive power when the Holy Spirit shall come upon you".

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3. ▲ The church holds strongly to the Word (Bible) of God as an authority, that it leads all men into the truth that sets them free. The church believes in both the Old and the New Testaments of the Bible.

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4. ▲ The church preaches the Word of God as it is written in the Bible without watering it down.

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5. ▲ As a deliverance ministry emphasis is on total separation from sin (sanctification) so that one cannot fall back into the hands of Satan. The church says without holiness no one can see the face of God.

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6. The church also believes in the second coming of Jesus Christ, that the second coming will be physical and visible as he was seen ascending to heaven.
7. The church practices divine healing with laying of hands and the use of oil.
8. The church believes in heaven and hell for the righteous and those who do not believe in God.

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4.3.4.3 Programs

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Concerning the activities of the church, Prince Najime (personal communication, 4/5/2013) sustains that, there are some activities that are scheduled to keep the church going and to build spirituality of members throughout the year. These are as follows:

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1. The church starts her weekly activities with Sunday service, which begins at 9.00 am to 11.00 am or 12.00 noon at most. Closure time is 12 noon but sometimes, the service can last up to 1.00 am depending on the kind of service. If it is a ceremonial service like thanksgiving, it takes more than the usual time and it also depends on the conductor of the service too.
2. The next activity is the Youth Fellowship meeting which comes up on every Monday of the week at 6.00 pm in the evening. The church does not leave the children and youth out because the Bible says that we should train the children the way they should go, so that when they are matured, they cannot separate from God's ways. So the youth gathered on this day to study the Word of God, play music etc. Following the Youth meeting is the miracle service, which holds on every Tuesday

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evening. Miracle time is primarily meant for deliverance, where people with problems encounter the mercy and power of God. At this time, people are opportune to pray and receive miracles. There are many testimonies of healings of sickness and diseases together with deliverance from the oppression of the demonic world. It also revives the congregation spiritually. This is to demonstrate the love, mercy and power of God among his people.

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3. This church does not hold its Holy Communion on Sunday because of time but Holy Communion service usually comes up on Thursday. On this day, Holy Communion is not just administered to people, but as in other Pentecostal churches, it is another opportunity to be connected to God for everything that bothers a person. Even the Word of God that is preached before Holy Communion is to encourage the people to focus on Jesus Christ who is God and merciful.

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4. The church holds night vigil every Friday to pray throughout the night.

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It is mandatory for all members, unless in a situation where one is weak and can not get help to come. Night vigil here is basically the time of prayer, supplication, intercession and thanksgiving unto the Lord. Then Saturday is set aside for proclamation of the gospel, which is also taken seriously, because it is through evangelism that souls are mainly harvested into the kingdom of God. Reinhardt Bonke points out that, the church must work hard to depopulate hell and increase heaven.

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4.3.4.4 The Role of Women

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This is one of the Pentecostal churches that do not utilize the women well.

They believe that the role of women is mostly at home. Atim Nongu (personal

communication, 4/5/2013) points out that the church finds it more valuable for women to be keepers of the house and take care of children. He stresses that the main role of women here is to support the church through their women meetings. These meetings come up once in a week. Like other Pentecostals, they study the word of God and encourage themselves with it. It is also the time the younger women are taught by the elderly ones concerning marriage and other challenges of life. Since they do not have men in their midst, the women feel so free to discuss and ask questions about issues they would not have sought for explanation in combined meetings. But here they are more confident to discuss what they would not have disclosed to a male pastor in the church. Besides, they hold seminars, conferences, night vigils, and so on, for their spiritual growth. Apart from the above, the women in this church are not ordained as pastors, but they are ordained as evangelists and deaconesses. They can preach as evangelists, but not in the church or before a congregation. Although the church is not against ordination of women, none has been ordained yet (Martin Orde, personal communication, 7/5/2013).

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4.3.5.6 Prosperity Preaching

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Commenting on the issue of prosperity preaching, John Vande (personal communication, 7/5/2013) asserts that Victory Bible Church preaches everything that is in the Bible including prosperity. However, he points out that the church does not dwell very much on prosperity, especially on the financial and material prosperity. He explains that emphasis of the church is on salvation of mankind from the bondage of sin. The church believes anybody that is in captivity cannot prosper because the wealth that is not given by God only leads to destruction.

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Unless someone is delivered and saved by the Lord God, he can prosper without problem.

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Therefore, the issue of physical manifestation of prosperity is secondary in the life of a believer. For it is written in the book of Matthew 6:33 says “seek first the kingdom of God and all other things shall be added unto you.” So prosperity is one of the things that must be added to anyone who believes in the worship of God in truth and in spirit. So, prosperity is an addendum in the house of God for the salvation to be complete. But the core message of the church is salvation. Thus, this does not mean that the church will emphasize this above other teachings of the Bible, because the church believes that once one is saved, one can be delivered from sickness and demonic attacks if one separates completely from the old nature of sin. However in a situation where a believer is not enjoying prosperity, it then means that that believer is drawn to the old man that is either through the ancestral curses from the family lineage which are yet uprooted from the person’s foundation, unconfused sins or the person is still living in sin. Above all, the church focuses on the Word of God so that members could have the basis on which they can claim their riches in Christ Jesus.

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4.3.5.7 Anointing Oil

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Victory Bible Church uses oil only according to the biblical injunction. For example, the Bible says, “if there is any one among you that is sick, let the elders of the church pray and anoint him/her with oil, because, the prayer of the righteous will heal the sick” (James 5: 14). The church also uses the oil to ordain ministers into God’s service as it was done in the Old Testament. Oil in this church is used strictly on the above-mentioned reasons. Besides, the church does not bless the oil and give to members of the church for their personal use as it is done in other

Pentecostal churches in Tivland and elsewhere in the country. It has been observed that some Pentecostal church members have focused on the oil more than calling upon the name of the Lord when they are in trouble. So Victory Bible Church trains her members to put their faith in Jesus Christ rather than the symbolic power of Christ. This is not to suggest that the church is condemning those who do that but in Victory Bible Church the elders and pastors only use the oil.

4.3.5.8 Growth

Victory Bible Church has grown rapidly since its establishment in 1995. The church that started with very few members in the founder's sitting room has grown up to twenty-nine (29) full churches scattered around Tivland. The areas in which the branches of the churches are located include Katsina-Ala, Tor Donga, the Ugbema and Makurdi. These areas are called zones; and Kastina/Ala zone has the highest number of branches. Makurdi is the headquarters of the Church headed by the founder Bishop Terdoo Angbagh. The motivating factor, which occasioned the spread of this church, is simply her deliverance ministry. When people come in contact with the church, most of them are delivered of one thing or the other. When the information gets to other people with similar challenges, they too usually come to get the power of God. By so doing, the people are encouraged and they also invite others to come. That is how the church keeps increasing (Eze Dorcas, personal communication, 8/5/2013).

4.3.6 Mountain of Fire and Miracle Ministries (1999)

The founder and General Overseer of this church is Daniel K. Olukoya. Mountain of Fire and Miracles was founded in 1989. The first meeting had twenty-four (24) people in attendance at the founders' house in Lagos. The church was later moved to No. 60, Old Yaba, Lagos. Following the unprecedented increase in

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number, the church moved to the present international headquarters site on April 1994. The church's headquarters is one of the largest single Christian congregations in Africa with over 200,000 people in attendance at a sitting.

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The founder was born and brought up in Lagos. Olukoya attended his primary and secondary and university education all in Lagos. After his degree, he proceeded to the United Kingdom at the University of Reading for his Ph.D in Molecular Genetics. Concerning his spiritual background, he was brought up as a believer in Christ Apostolic Church. Before his calling into the present ministry, he was an assistant pastor in his former church. He was also a worker (the place was not mentioned) and researcher with over seventy(70) scientific publications. However, he left all these behind and accepted his present call as a teacher, prophet, evangelist and preacher of the gospel. He claims he had a vision during which God instructed him to start a deliverance ministry. His decision to leave every other thing behind and follow his vision is like that of Paul Enenche and his wife. This couple left the medical profession for the propagation of the gospel (Moses Okolalore, personal communication, 8/5/2013).

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According to Emmanuel Adejiran (personal communication, 8/5/2013), Mountain of Fire and Miracle Ministries is a full gospel ministry, devoted to the apostolic signs, Holy Ghost fireworks and unlimited demonstration of the power of God to deliver to the uttermost. It is a ministry of absolute holiness, within and without as the greatest spiritual insecticide. The church is a do-it-yourself gospel ministry. People are taught how to pray by themselves. Their hands are trained to wage war and fingers to do battle. They pray with shaking of hands vigorously. In Tivland, this church came into being through a crusade team from Otukpo in 1999. Otukpo was the first place in the whole northern states where MFM was first

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established. The aim of the crusade according to Oko Oki (personal communication, 8/5/2013) was to get people who through the crusade will accept their teaching. From there, they established their branch of the church in Tivland. The team organized a crusade, which lasted for three (3) days. At the end of the meeting, those who gave their lives to Christ were gathered together and they formed the initial congregation of the church (MFM) in Makurdi. They began their meeting at ~~Macarthy~~McCarthy Stadium, Wadata. After some time, the place could not contain them as a result of increase in population. Thus they moved from there to a bigger and permanent site at North Bank area of Makurdi where they are of present residing.

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4.3.6.1 Vision and Mission

In Priscilla Vande's view (personal communication, 8/5/2013), the following are the vision and mission statements handed down to Olukoya by the Holy Spirit.

1. To preach the gospel throughout the world.
2. To promote the apostolic signs, wonders and miracles.
3. To train believers in the act and science of spiritual warfare and making the aggressive and victorious army for the Christ.
4. To teach believers how to receive the Holy Spirit baptism as well as daily work and relationship with the Holy Spirit.
5. To turn the enemies into sorrow (that is why the deliverance ministry is important in MFM).
6. To train of aggressive end time army.
7. To deliver those whom other preachers have enslaved.
8. And to build prayer eagles.
9. To train heavenly bound and strong Christians that would stand the test of time.

4.3.6.2 Doctrine

On the statement of belief of the church, Emmanuel Adeleye intoned that the church believes in the following:

1. The Bible is the inspired Word of God, the only basis of faith.
2. There is only one true God, who is the eternal existence in three persons, God the Father, the Son and the Holy Spirit.
3. The salvation of man is necessitated through the redeeming work of Jesus Christ on the cross and the regeneration work of the Holy Spirit.

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4. Sanctification is seen as an act of total separation from that which is evil and all believers should embrace holiness without which no one can see heaven.
5. The baptism of the Holy Spirit promised by the Lord before his ascension is of primary importance.
6. Restitution can be made for the past wrong where possible.
7. The ordinance of the church, which is water baptism by immersion and the Lord's Supper are also of primary importance.
8. Divine healing (without medicine) as provided by Jesus Christ, that by His stripes we are healed.
9. The rapture is the ushering of believers into the marriage supper of the lamb and the second advent of the Lord Jesus, when he will physically appear on earth.
10. The new heaven and earth, the fire judgment and the millennial reign of Jesus Christ are also the cardinal beliefs of the church.

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4.3.6.3 Programs

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MFM has lined up activities for the year, ranging from weekly, monthly to yearly programs. The weekly activities are as follows.

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Bible study is usually held every Tuesday 5.00pm. It is here that members have the opportunity to study the Word of God carefully. At the Bible study session, a particular passage is read from the scriptures and the leaders of the groups explain to the members. Then questions are asked based on the lesson learnt from the passage. This is followed by revival service on Thursday. Sunday service takes place from 8.00am to 11.00am at most. According to Matthew Adetule, (personal communication, 13/6/2013) the church's worship is not as exciting as in

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other Pentecostal churches. There is less shouting and dancing in MFM. They begin their service with aggressive prayers that are meant to disarm the forces of darkness, to give room for the presence of the Holy Spirit to follow in their midst. During prayer session, the congregation is led by a pastor to pray like; “I command all the demonic powers in my life and family to leave us in the name of Jesus. Enemy of my progress die in the name of Jesus, I release myself from evil – power and control in the name of Jesus”. Then the coordinator would command the congregation to pray, and then members now pray vigorously, shaking their heads and moving their hands up and down at the same time. This usually continues until they hear Amen; then they stop automatically. During this time, some people normally receive divine deliverances from sicknesses and demonic oppressions. The offering is given and the message of the day is heard.▲

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▲ There are also monthly meetings, which come up every fourth Saturday of the month. Recently, this program was organized from the headquarters and churches from other states hooked up at that particular time and participate accordingly. The quarterly activities involve all the groups in the church, such as youth growth, women’s and men’s group, choir, watchmen team, prayer warrior, ushering team etc. During this time, each group is given a week to run its activities. This is followed by annual program known as seventy days of prayer and fasting. It comes up once in a year. But the program does not have a fixed time of commencement; it depends entirely on the leading of the Holy Spirit. (Ada Peter, personal communication, 8/5/2013).▲

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▲ 4.3.6.4 Organizational Structure ▲

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▲ The organogram of Mountain of Fire is as follows: From the International Headquarters in Lagos, there is a General Overseer in person of Daniel Olukoya.▲

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Next to him are the regional pastors who are assigned the responsibility of coordinating the regional churches from state to state. Following the regional pastors are the zonal pastors who oversee the churches under their various zones. At each level, the above-mentioned categories are entrusted with administrative work of the church to handle. As it is administratively, that is how the churches too are categorized. There is international headquarters in Lagos and regional pastors are in each state to oversee the churches in that particular state, state, followed by zonal churches at the local level.

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4.3.6.5 Role of Women

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Monica Ade (personal communication, 21/6/2013) reveals that the role of women in MFM is not restricted to just women's meetings alone. The church allows the women to participate actively like the men. They are ordained as pastors and posted to a church to minister as the men do. Women can also be promoted to any rank in the church as their male counterparts. For example, they could be promoted to the local church level, as a zonal, regional and international head. The women are also allowed to play active role in almost all the groups in MFM. Besides, women have a special meeting known as the "Glorious Women". This is an exclusive meeting for the women where they discuss issues pertaining to them, such as encouraging each other on how to take care of their families, support their husbands as helpmates, and keep the home in order. In this meeting, they also pray for their homes, church and the society at large, addressing the current evils that are going on. Women sometimes organize seminars, conventions, and conferences, where they are taught spiritual matters and other things like handiwork. For example, they are taught how to sew, make soap prosper in business. This is because when a woman is trained for something, it means she will teach several

others. In essence, the prosperity of a woman is the prosperity of the home, the church and the nation in general.

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4.3.6.5 Anointing Oil

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This church too believes in the use of blessed oil as specified in the Bible both in the Old and New Testaments. The anointing oil is used accordingly. For example, the oil is used for the ordination of ministers and deacons. It is also used for healing service. The pastors pray and consecrate the oil they will use of the time of healing. It is used through laying of hands on the members for healing of various sicknesses, diseases and demonic attacks. Members of the congregation take their oil home for personal use. However, they teach that Jesus is the healer and problem solver, and that people should focus on Him and not just on the anointing oil that is only a symbol of God's power.

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4.3.6.5 Prosperity Preaching

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Concerning prosperity sermon by most Pentecostal churches, Matthew Akande (personal communication, 20/6/2013) points out that, the preaching of prosperity messages cannot be excluded from their church. However, it is not the main teaching of MFM, because the church's core teaching is on holiness and deliverance. He explains that, when one is holy and delivered into the state of spiritual well being one is expected to experience material and financial breakthrough also. For example, the book of Obadiah 1:17 rightly says: "On Mount Zion there shall be deliverance and it shall be holy; and the house of Jacob shall possess their possessions". This shows that after spiritual cleansing of a man, he becomes holy, but then he has to possess the possession that is rightly his. No one is born to be poor. It is only that the devil in most cases tries to take away the

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believers' virtue and destiny. We preach prosperity because; God delights in the prosperity of his children.

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Emmanuel Adeleye (personal communication, 18/6/2014) also states that when there was famine in the land, Isaac went to Abimelech, the king of the Philistines and was preparing to go to Egypt. But the Lord God appeared to him and told him not to go down to Egypt, but he should dwell in the land He would show him and God will bless him (Gen. 26:1-4). There was already famine in the land and Isaac was preparing to move down to Egypt. But God told him not to go there that he should stay where he was, that even in the same land Isaac could still prosper. In verse 12 of the same chapter, the Bible says;

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Then Isaac sowed in the land, and received in the same year hundredfold; and the Lord blessed him. And he was great and went forward, and grew until he became very great; he had possession of herds, and great store of servants and the Philistines envied him.

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This is evidence that it is God who indeed prospers people. He instructed Isaac not to go down to Egypt, but sow in the same land of famine where some people were even dying of hunger. When Isaac obeyed what the Lord told him, he became prosperous to the point of envy by other people. This leads us to the issue of paying tithe and sowing of seed by believers. Adeleye points out that paying of tithe; quality offering and sowing of seed or sacrificial gift unto the Lord enhances our opportunity of being blessed by God. That is why the church encourages her members to do the above-mentioned things so that they can experience prosperity, which the founder Daniel Olukoya refers to as dominion prosperity. This is the prosperity that does not have any regard for scarcity; it does not depend on the economy of the nation and it is the prosperity that empowers someone to take his/her rightful position that cannot be erased by man. This implies that, when one

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is blessed God either through divine idea to start a business or may connect you to somebody where you can get a job; the individual is blessed in way that he cannot lack again. When the believers in Christ give as the Bible says: “give and it shall be given unto you; good measure, pressed down, running over shall be given unto you”. Thus, MFM ministers use such scriptural bases to encourage the congregation to do their part by giving what they are supposed to give in order to develop the church. By so doing they are provoking God to prosper them in diverse ways, be it health, wealth, finances and protection from above.

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4.3.6.7 Growth

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Mountain of Fire and Miracles Ministries in Tivland of Benue State has grown up to forty- five (45) churches, between the years 1999 and 2013 as at the time of interview with some of their members. MFM has expanded fast mainly because of the nature of the church as a deliverance ministry. The church focuses basically on aggressive prayers and deliverance, so when people come from different cultural backgrounds and denominations, and experience blessing and deliverance some of them decided to stay. This has actually increased the church both locally here in Tivland, nationally and internationally MFM has thousands of branches that cut across Nigeria, Africa, Asia, Europe, with a huge number of branches founded in the United Kingdom and Ireland(Austine Aba, personal communication, 18/6/2013).

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4.3.7 Breakthrough for All the Nations Ministry (2005)

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Pastor Becky Leva founded this ministry and she is also the General Overseer of the ministry. She was a civil servant, serving at that time with Kwande Local Government Area of Benue State for several years. Pastor Becky Leva was formerly a communicant member of the NKST Church. She came in contact with

Pentecostalism, which later changed her Christian life, when she was sent on training to Kaduna on local government administration. The year was not mentioned. A member of Living Faith Church invited her to their church and she honored the invitation. When she went there, she discovered that their way of worship was different from her background as an NKST member. The worship so existed with music, dancing with shouting of hallelujah and Amen. During the preaching, the message of salvation was strongly emphasized. The preacher said, people should surrender their lives to Christ and not just being a churchgoers and taking active participation in activities. So, when an altar call was made she quickly went to the altar and accepted Jesus Christ as her personal Lord and Savior of her life. That was when Becky Apen Leva discovered that giving one's life to Jesus Christ is different from just going to church, and fulfilling the entire church obligations such as tithing.

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From then onwards, she decided to join Living Faith Church, and enrolled in the Bible school or institute. As usual with this church, when she completed the training she was offered a job as pastor, and she was posted to Dan-Anacha in Taraba State, where she was to go and establish a branch of Living Faith Church. Later in the course of her work in Dan-Anacha, Leva felt the call of God upon her life. When she shared her experience with the pastor in charge, he advised her to go and meet the president David Oyedepo. She went and informed him. From there, Oyedepo prayed and released her to go and start her ministry (Akpen Leva, personal communication, 15/6/2013).

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Leva further explains that when his wife came back to Dan-Anacha, she did not just start the work but she waited on God for months through prayers and fasting, seeking God's directive. In one of the long nights of prayers she saw a

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vision; the vision showed her the book of Isaiah 62:10, which say “go through, go through the gates, prepare the way for the people, and build up the highway, clear it of stones”. After that, Revelation 10:11 appeared “And you must again prophesy about many people and nations and tongues and kings”. Then following the message from Revelation was an inscription, which reads “Breakthrough for all Nations Ministry”. Then the Lord spoke to her and says, “This shall be the name of your ministry”. She was also directed by God to go back to Adikpo in Kwande Local Government Area to start the ministry in her own environment. All these things happened in Dan-Anacha. Leva came back home started a ministry work in Adikpo. Leva began with evangelization from house to house, on the streets and in marketplaces. The few converts she got were brought together and they began a Bible study group in 1994. This went on until when the group transformed into a full ministry in 2005.

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4.3.7.1 Vision and Mission

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The vision of the ministry is to preach Christ and win souls that seriously involved themselves in bondage. In essence, it is a deliverance ministry and the mission is to make disciples from the nations. The ministry is a ground where disciples are trained so that Christ can be seen in them. The converts are trained for evangelism to spread the gospel.

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4.3.7.2 Doctrine

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Pastor Leva further explained the doctrine of the ministry as follows:

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1. The Bible is the undiluted Word of God as inspired Him.

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2. Man is created in the image and likeness of God but when he transgressed and sinned, God sent his only begotten Son who manifested as human and saved man from sin and reconciled him to God.

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3. God is one but is seen in three personalities, that is God the Father, the Son and the Holy Spirit as co-equal.

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4. There is life after death, after death life will be eternal after judgment.

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5. There is heaven where the righteous will go and there is hell for the unbelievers who reject the word of God.

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6. Divine healing here is seen as a supernatural way in which God delivers his children from all kinds of diseases, sicknesses and demonic oppressions.

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7. Baptism in the Holy Spirit is the gift from God to empower the church. The experience is accompanied by the initial speaking in tongues as the Holy Spirit gives utterance.

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8. Sanctification is very vital in this ministry because the Bible says that, without holiness man shall not see the kingdom of God. Therefore, everybody must live holy and righteous lives until Christ's return.

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9. The ministry practices water baptism by immersion as a direct command of Jesus and it is only for believers. It is a symbol of identifying with Christ in his death and resurrection.

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10. The second coming of Jesus Christ is real.

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4.3.7.3 Programs

The activities of Breakthrough for All Ministry are scheduled as follows:

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Monday - Bible study at 5pm to 7pm in the evening.

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Tuesday - Women's fellowship at 5-7pm.

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Wednesday	-	Fasting and prayers the fasting is broken at 7pm.	Formatted: No underline, English (U.K.)
Thursday	-	Convert classes for new members who are taught the	Formatted: English (U.K.)
		doctrines of the	Formatted: No underline, English (U.K.)
		church Church and the Word of God. The ministry is	Formatted: English (U.K.)
		a practical one and not head knowledge where people	Formatted: No underline, English (U.K.)
		have the knowledge but do not live according to the	Formatted: Indent: Hanging: 1.51"
		standard of God.	Formatted: No underline, English (U.K.)
Friday	-	Revival service aims at strengthening the	Formatted: English (U.K.)
		congregation.	Formatted: No underline, English (U.K.)
		Spiritually spiritually.	Formatted: Line spacing: 1.5 lines
Saturday	-	Evangelism in the morning at 8am to 12 noon and	Formatted: No underline, English (U.K.)
		choir practice in the evening at 5pm to 7pm.	Formatted: English (U.K.)
Sunday	-	Sunday service starts with Sunday school at 7am–	Formatted: No underline, English (U.K.)
		8am.	Formatted: Indent: Left: 0.5", Hanging: 0.5", Line spacing: 1.5 lines
		9am to 12noon is the main Sunday worship that starts	Formatted: No underline, English (U.K.)
		with songs of praise, led by the choir members.	Formatted: English (U.K.)
		Following are the announcement, welcoming of new	Formatted: No underline, English (U.K.)
		members, testimonies and free will offering. Next to	Formatted: English (U.K.)
		the above is the message of the day, altar call for	Formatted: No underline, English (U.K.)
		salvation, closing hymn, prayer and benediction.	Formatted: Right: -0.32", Line spacing: 1.5 lines
		Apart from the weekly activities, the monthly activities follow. Every first	Formatted: No underline, English (U.K.)
		week of the month is prayer and fasting with water only which lasts for seven days.	Formatted: English (U.K.)
		And people come from all over the nation for the program; it is not just from this	Formatted: No underline, English (U.K.)
		ministry and the state that participate in the prayer and fasting. The second week is	Formatted: English (U.K.)
		scheduled for crusade evangelism. Leadership training is held for their ministries	Formatted: No underline, English (U.K.)
		quarterly in the year. The Holy Ghost annual camp meeting is in every second	Formatted: English (U.K.)
		week of November. The ministry usually prays and fasts for at least one week for	Formatted: No underline, English (U.K.)

the success of the meeting before embarking on the program; which is aimed at winning souls and delivering people who would attend. The camp too does last for one week (Akpen Leva, personal communication, 15/6/2013).

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4.3.7.4 Organizational Structure

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According to Bam Akende (personal communication, 10/6/2013), the founder and overseer Becky Leeva heads the ministry. She is assisted by her husband Akpen Leeva, followed by resident pastors at their branches at the zonal level. There are assistant pastors, evangelists and deacons.

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4.3.7.5 Role of Women

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Becky Leva (personal communication, 10/6/2013) points out that, women are not discriminated against in this ministry. After all, the founder is a woman; therefore, women are seriously encouraged according to their gifts. Women are also ordained as pastors. So far, the ministry has two ordained female pastors and some women are under training. She says even in the life of the Israelites nation, there was a time God decided to use a woman rather than a man to deliver Israel from their enemies, even though, Deborah's husband, Barrak was a hero. Apart from women participating in pastoral work, they also have a women's group known as sisters meeting. They meet once a week to discuss women issues to encourage each other and as the pillars of the church, they pray for the growth and expansion of their church. They also organize women conferences and conventions and invite speakers from outside of their ministry for more spiritual awareness. The women also participate in most of the groups in the church except men's fellowship and they are allowed to head them too. Here women are not restricted in any way.

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4.3.7.6 Anointing Oil

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Akpen Leva (personal communication, 10/6/2013) opines that anointing oil is approved in the Bible, James chapter 4:14 says,

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Is anyone among you sick? Let him call for the elder of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick. If you have committed sins, your sins will be forgiven.

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To use anointing oil is scriptural as pointed out in the book of James. But then some churches have bastardized its use by selling it where as it is meant to use only by pastors and elders of the church when it need arises. It is no longer used by this category of people in the church but by everybody. Some churches bless or consecrate it for sale. But this does not mean that one cannot use the anointing oil because some people have made ordinary. For instance, Deeper Life Bible Church does not use anointing oil except during ordination. So in this ministry, anointing oil is used according to the scriptural injunction and the misuse of it is not allowed at all.

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4.3.7.7 Prosperity Preaching

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According to Akpen Leva (personal communication, 15/6/2013) it is like prosperity messages have taken over the message of salvation in recent times. This is a very serious ignorance because the Christ in a person is the hope of glory and not money. But some Pentecostal pastors lay emphasis on money when dwelling on prosperity as if it is purely on material things like affluence. In the book of Genesis chapters 37 to 41, his brothers sold Joseph, when he told them the dream he had, that eleven stars and the moon bowed down and worshiped him. The Ishmaelite trades went and sold him to Potiphar an officer of Pharaoh, the captain of the guard. Joseph's master saw him as a prosperous young man because the master saw that, God was with him in everything he did. What Potiphar saw in

Joseph was not money or wealth because he was only but a slave with nothing of his own.

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However, the master saw the spirit of God in him and the fear of God upon his life. This shows that, a prosperous person is one with the spirit and fear of God in him/her and not all about wealth and money. Leva explain that it is rather better to stress the message of salvation, which leads to prosperity in both spiritual and material wellbeing. This is because the Bible says “seek first the kingdom of God and every other thing shall be added unto you” (Matt.6:33). God is the producer and giver of wealth and material things. So it is better to lead people to Christ in order that they may be connected to the giver directly. There is a saying in Tiv that “*Hembadoon u tsen or u korun ishu a u nan a na nan.*”(It is better to teach somebody to fish than giving the person fish).

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Akpen Leeva (personal communication, 15/6/2013) says actually he wonders whether some preachers do not understand what prosperity means. He says, “I am sorry if am offending them but that is the truth”. At the time Potiphar saw Joseph as a prosperous man, he was just a poor slave that later became the minister of Egypt. So this ministry preaches Jesus who was feeding thousands of people with just few loaves of bread and few fishes. Even though the ministry is not preaching prosperity, God is using so many people to bless them for the work to expand and continue. For instance, Joelhyly Nyame, the former governor of Taraba State donated one million naira the church got for the first time. This was not because prosperity sermon was preached but he was made to know Jesus and have personal encounter with him. Therefore he came and thanked God on his own accord. Thus Pentecostal pastors should focus on the message of salvation, which Jesus commanded the disciples to go and preach in order to make disciples

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throughout the world. And they should stop disturbing people that if you give, it shall be given unto you in full measure.

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4.3.7.8 Growth

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According to Leva, the growth of the ministry is not that fast. The church has only nine (9) churches. The reason is that, the ministry is more interested in winning souls than planting churches. The ministry is more of a ground for ministers from other Pentecostals and disciples who could abide in the body of Christ and not necessarily in their own ministry. They have concentrated in boosting the body of Christ rather than establishing more churches. That is the more reason why even when they go on crusade, they encourage the new converts to join any believing Bible church in the locality. The need for a church only arises, when there is no life Pentecostal church that can continue the teaching and encouraging the new converts. The ministry's growth so far is because the church believes and trusts in God solely.

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The researcher went to Peace House Gboko severally but was referred to the secretary that was always absent. When he was finally seen, he said he was too busy to attend to visitors at the time and information cannot be given to a stranger. Members of the ministry too refuse to be intervened that it is only the secretary can release information concerning Peace House.

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In line with the discussion above, the selected number of Pentecostal churches which are: Full Gospel Revival Crusade, Deeper Life Bible Church, Living Faith Church, All Nation Evangelism Ministries, Victory Bible Church, Mountain of Fire and Miracles Ministries and Breakthrough for All Nations Ministries alone has an estimated number of ten thousand sixty three branches in Tivland. Besides, there are more than two hundred Pentecostal churches and ministries in Tivland.

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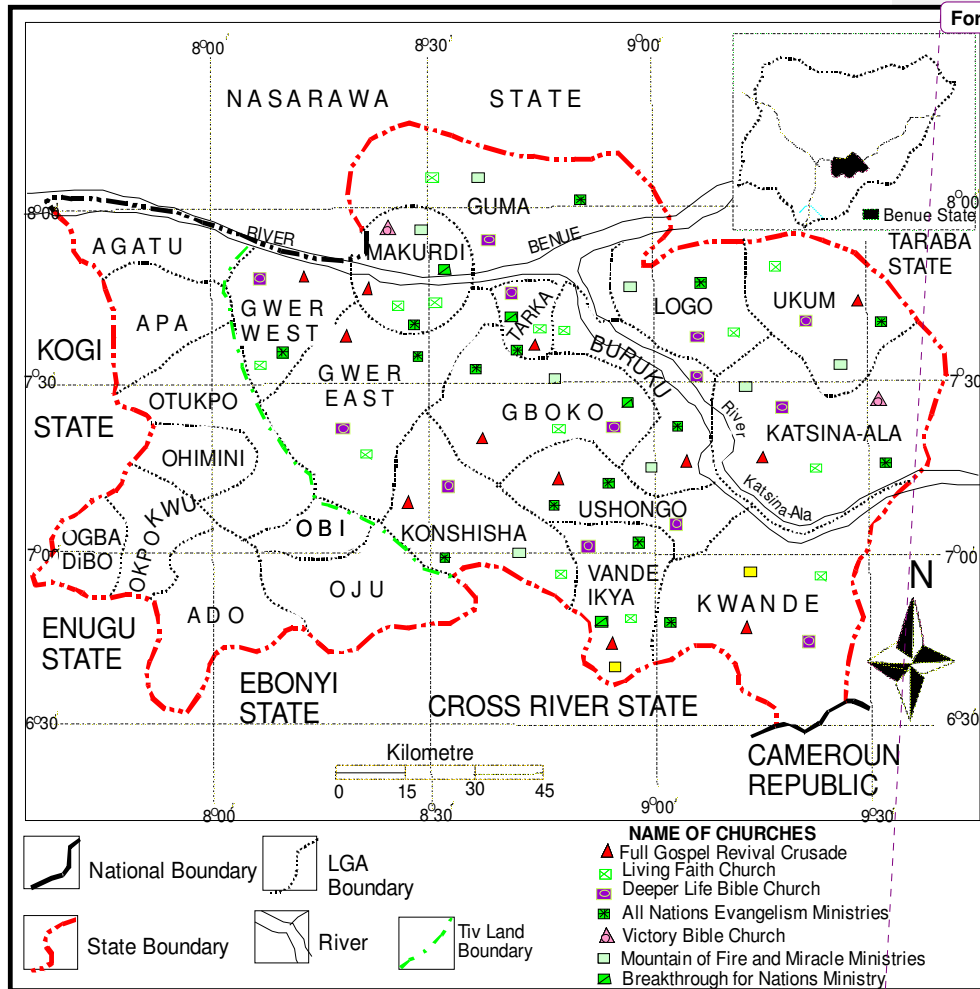


Figure 1: Map of Benue State Showing Pentecostal Churches.
Source: Ministry of Lands and Survey Makurdi

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CHAPTER FIVE

DOCTRINES OF PENTECOSTAL CHURCHES IN TIVLAND

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Pentecostalism was born in the Western world, precisely in the United States of America. However, its extension to Azusa Street, Los Angeles, in 1906 has given rise to the spread and it was more influential as people came from different races and nationalities to tap the experiences. The participants took the doctrine of Pentecostalism to their various places and individual denominations and introduced the teachings. Some even saw it as a better way of worship and separated from their mother churches and established theirs based on Pentecostal theology. Thenceforth, Pentecostalism has grown and become one of the major sub-divisions of Christianity (Irvin, 2005:190). Due to the fast growth of Pentecostalism, it has extended to Nigeria and Tivland in particular. Since Pentecostal doctrine is universal, sources will be cited across the globe.

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The sole factor that led to the fast growth of Pentecostal churches is their doctrine or fundamental teaching like, divine healing, prophecy and deliverance. These have really enhanced the growth and spread of these churches worldwide. It has been observed that some of the characteristics were in existence in some places before the emergence of Pentecostalism in America. The places include Africa, China and Chile (Peterson, 1994:30). In Africa for example, some of the characteristics were found among the Independent churches or New Religious

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Movements before the arrival of classical Pentecostalism. African Prophets such as Garrick Braid, William Wade Harris and Simon Kimbangu performed signs and wonders, like raising the dead, healing, prophesying and seeing of vision among others things. This was before African Christianity came in contact with Pentecostals and Charismatic literatures from Europe and America. But Pentecostalism has become so popular because of its exciting theology and other activities.

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Dempster (1993:98) points out that Pentecostalism has developed and expanded to other parts of the world. This resulted into racial and doctrinal streams, which also developed along the line. To highlight the point further, Warrington, (2008), asserts that:

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There are three major groups within Pentecostalism, the first is (which also encapsulates apostolic tradition) affirming two main works of grace, salvation and baptism in the spirit, the later often associated with the gift of tongues and understood to be the means of gaining greater power to function as believers... A similar Wesleyan Holiness group affirms much of the above but identifies another crisis experience after conversion resulting in entire sanctification. Further groups, which hold similar tenets to the former group but have a non-Trinitarian understanding of God also exist in large number, often referred to as oneness Pentecostalism (P.65).

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The above quotation implies that the three groups have some differences within Pentecostalism. The first group based their belief on salvation and baptism in the spirit as the main works of grace, which empowered believers to work. The Holiness group went a step further and identified entire sanctification after conversion. The oneness Pentecostals, which is the last group, does not recognize the Trinity. In other words these are non-Trinitarian churches.

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▲ To buttress the point further, Welsh (2003:125) examined the rapid variation in Pentecostalism particularly concerning its globalization and the subtle differences in its tenets and performances. However, Larbi (2008:25-48) describes “all Pentecostals as drinking from the same theological melting pot”. This statement signifies that, even with the variation that existed in-between them, they still share some distinctive doctrines such as baptism in the spirit, spiritual healing, salvation, evangelization, women participation, prophecy and deliverance. The distinctive doctrines are also the core attraction of Pentecostalism, which shall be discussed below. ▲

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▲ 5.1 Salvation ▲

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▲ The term salvation is referred to as the act of saving or protecting someone from destruction or harm. Thus, in this work, salvation will be used as deliverance from the power of the penalty of sin. Pentecostalism teaches that the coming of Jesus Christ into the world was to redeem all men from eternal condemnation just like the evangelicals and the mainline churches do. Thus, the mainline churches such as the Catholic Church, Anglican Church, and Methodist Church and so on, emphasize the issue of salvation in their services as much as Pentecostals do. Pentecostals always make an altar call after every message preached emphasizing that salvation is the sole message of the Gospel. They stress fact that Jesus came that we may have life to the fullest. In the same vein, Warrington (2008) opines that: ▲

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▲ The death of Jesus on the cross was a culmination of this mission and thus, Jesus was able to pronounce; “it is finished” whereupon he died having achieved that which he came to do, the resurrection providing indisputable evidence that he had victoriously overcome death (P.35). ▲

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For the Pentecostals, the true bodily resurrection of Jesus is seen as the most important aspect of Christian faith (Calson, 1992:5-9). This indicates that the death of Christ on the cross was the climax of our redemption. He took upon himself the sins of mankind, so that the blood, which he shed on the cross, will cleanse and reconcile us with God. To enhance the point, Carlson (1982:5-9) asserts that Pentecostal preaching is mostly described as the preaching of the death and the resurrection. Brandt (1981:15-18) points out that Pentecostal preaching is mostly described as the preaching of the cross and resurrection. Stenimetz affirms that “the resurrection is the key event on which all else depends... no resurrection, no Christianity”. This shows how central the death and the resurrection of Jesus Christ is in the Christian faith. In Romans 3:23, 1 Cor. 15:15-21, Eph. 2:3, the scripture says that men have sinned and have become short of God’s glory. In other words, sin is viewed as a breaking of God’s commandments and displeasing of God. Even though it has obstructed the Will of God and lowered His standards, it is rather seen as an individual’s refusal of God, a betrayal and an undermining of the intention of God upon man. Gen. 3:6 states that Adam and Eve distasted and lowered the standard and purpose of God as they harkened to the devil and ate the forbidden fruit. As a result, of the original sin, man has possessed the sinful nature. However, repentance from sins becomes necessary in order to obtain God’s grace and forgiveness by faith, with the committed desire of following Christ by lifestyle and witness (Marino, 2001:255).

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However, Col. 1:21 says that the unbelievers remain in the state of enmity with God and are objects of the anger of God. But believers are accepted as the children of God through repentance of sins (Rom. 8:15) It is on this basis that they enjoy a good relationship with God. Apart from the above, other Christian

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denominations such as the Catholic Church have divided sins into venial and mortal sins, as if another is greater than the other before God. The only sin that cannot be forgiven is unconfessed sin generally known as ~~wilful~~ wilful, and the person is described as unbeliever (Mt. 12:31). In Pentecostalism there is a belief that there will be no salvation and mercy for sinners after death (Heb. 9:27). However, other churches like the Catholic Church conducts services for the dead and pray that mercy should be shown to them through the forgiveness of sins. But the Pentecostals do not identify or say anything about children who die before they are culpable for sin. They only assume that a child is not liable for punishment and God is to be trusted to do that justice (Cho, 1987:55).

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Besides, the concept of salvation in Pentecostalism is holistic. That is to say that it involves the body, soul and spirit. Nevertheless, salvation of the soul plays the central role simply because, it is the salvation of the soul that empowers the redeemed person from sins to eternal life through Jesus Christ. Salvation of the soul is also the key or a way to abundant life (Larbi 2001:45). For example, if somebody is converted, it is believed that the person is saved by faith through Jesus Christ and is delivered not only from sins but also from satanic attacks and should live a holy life. In other words, the person enjoys both material wealth and good health among other things, just as it is written in Phil. 4:19 that; “God shall supply all your needs according to His riches in glory by Christ Jesus”. Anderson (2004:76) points out that the Pentecostal message of deliverance from eternal condemnation and the promises of abundant life in Christ usually attract very many people to Pentecostals. That is what happened even in Tivland. For example, some churches in this place began long before churches like Living Faith Church. But for

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the fact that they do not emphasize prosperity, they have not grown like Living Faith Church.

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In almost all the Pentecostal churches, pastors normally end their preaching by saying that the gospel message is the only reason why Christ was sent into the world. He came that we may have life and has it to the fullest. They normally ask if there is anyone among the congregation that wants to enjoy such abundant life, calling on such a person to come out and accept Jesus as their Lord and Savior. In other words, the pastor makes an altar call. Sometimes they would say that such people should signify by the raise of hands. Those who raise their hands are told to run to the altar. Those who respond to the call of salvation are prayed for by the pastor and are led by some ushers to where the new converts will be properly instructed. They are instructed on how to live a righteous and holy lifestyle, by separating from worldly affairs and to continue fellowshiping with the particular church in order to become a vibrant Christian believer.

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5.2 Holy Spirit Baptism

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Pentecostalism takes baptism of the Holy Spirit more seriously and it encourages new converts to desire it first. This is because they said it is the Holy Spirit that empowers a believer. Thus, in the scripture Jesus was baptized with water by John before the spirit of God descended upon him in the form of a dove with a voice saying “this is my only begotten son with whom I am well pleased” (Matt. 3:16-17). However, Pentecostals base their teachings on the promise in Act 1:5 which says, “John baptized with water but they (apostles) shall be baptized with the Holy Spirit”. Before Jesus left the earth, he promised in Act 1:8 that “you shall receive power when the Holy Spirit has come upon you; you shall be my witness in Jerusalem and in all Judea and Samaria, and to the end of the earth”. The

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fulfilment of this promise came on the day of Pentecost, when the apostles all came together in one place in the upper room to celebrate the Passover feast. The scriptures rightly says in Act 2: 2-4;

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And suddenly a sound came from heaven like a rush of a mighty wind and it filled the entire house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they began to speak in other tongues as the spirit gave them the utterance.

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This was how and when believers in the Bible first witnessed the Holy Spirit. The Holy Spirit baptism is very significant in the life of believers. Jesus knew that without it, the apostles would continue to live in fear and dread of the Jews. Therefore, he told them to wait until they received the baptism of the Holy Spirit, which will empower them to preach the gospel to the end of the earth boldly without the fear of anybody. When it finally came as recorded in Act 2:1-4, John 1:8; Luke 3:16, the manifestation was the speaking in other tongues. The great multitude who were present for the Pentecost feast were amazed and wondered why the apostles were speaking in each of their languages.

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It is against this background of Act 2:1-4 that Pentecostalism was founded. Charles Fox Parham the founder of Pentecostalism was one among the people who were of the view that after having real experience in sanctification, the believer should also seek for the outpouring of power (Fatokun, 2007:38). In Deeper Life Bible Church, the most important thing about baptism of the Holy Ghost is the endowment of power, which is meant only for a sanctified Christian. They also maintained that speaking in tongues is a language not learnt, when a believer desires it and he/she is prayed for by laying of hands. The person then manifests the physical evidence of this endowment of power. In essence, this baptism is an act of generating power in a believer for work of a ministry. In fact, there is an intrinsic

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and inseparable connection between power and the Holy Spirit in the Bible. When the Holy Spirit is at work, there is always manifestation of power and authority, which accompanies it. As for a believer, this is to enable him propagate and soul winning (Kumuyi, 2003:99). Fee (1997:115) maintains that beside the empowering work, there is experiential scope, which means very much to the Pentecostals.

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In this regard, Parham was led to study the book of Acts chapter two verse two to four, where he and his students discovered the baptism of the Holy Spirit with the initial evidence of speaking in tongues (Moriarty, 1992:56). When they discovered this, they earnestly prayed and received the same experience through laying of hands which now forms the Pentecostal belief in the baptism in the Holy Spirit. Anderson (2004:14) confirms, "The primary interest of Pentecostals is the experience of the working of the Holy Spirit". Besides, Karkainen (1997) maintains that;

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Rather than reflecting on the doctrine of the Holy Spirit, they (the Pentecostals) have relied on the supernatural dynamics of the spirit. Of fundamental importance to Pentecostals is the fact that the spirit is to be encountered and experienced (p.37).

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According to Adeboye, (1997:10), the Holy Spirit has the following functions;

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The Holy Spirit has a great work to perform. He teaches, speaks to men and bears witness in us – Acts 16:6-7; He performs the work of regeneration for men – John 3:5-6; He also performs the work of sanctification in the born again souls until they are fully sanctified – John 16:8. This same Holy Spirit endows believers with gifts they can use 1 Cor. 12:7; He empowers one in the Lord (p.10).

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Adeboye however, believes that authoritative teaching of the church is invested in the Holy Spirit. Actually, he takes the place of Jesus in the teaching and the propagation of the Christian gospel or message. Fee (1997:116) explains the functions of the Holy Spirit in the following ways;

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1. The Holy Spirit inspires the worship and belief in Jesus Christ,

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2. He also gives abundant resources to believers for each assignment; he distributes various gifts for the benefit of all men and for the development of the church,

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3. Pentecostals viewed the Holy Spirit as the third person of the Trinity (Mt. 28:19; Lk. 1:35). He is central to Trinitarian consideration; he reveals Jesus and God to believers and is transformed into his likeness through the Holy Spirit motivating force,

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4. In the Old Testament too, the Spirit empowered the people, but the advent of the Holy Spirit on the Pentecost was an important event, most significantly is the fact that he instituted a church in the New Testament,

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5. The Holy Spirit is also known as the comforter, the spirit of truth, perfect guide and dynamic (John 14:1-2). He speaks to believers and this demands that they should develop personal relationship with him, learning to hear and answer him in return. This relationship includes God the Father and the Son,

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6. It is the spirit that convicts people, affirming in them proactive transformation both spiritually and morally. He also motivates sanctification, strong faith and inspires one to pray (1 Cor. 6, 11, 12, Pet. 1:2) among other things, which are not mentioned here,

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The role of the Holy Spirit is very vital to the Pentecostals. Thus, the

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important role of the Holy Spirit started right from the Biblical times to the time of the Pentecostal movement. It is expected that immediately after conversion, the

believer should seek the outpouring of the Holy Spirit, which empowers, encourages, inspires, and guides believers with the power. Sometimes compels some people to leave their former lives for Jesus lifestyle. It is observed that the above benefits of the Holy Spirit have motivated many to change to become Pentecostal in order to benefit from these gifts. Most of the mainline churches do not emphasize the role of the Holy Spirit in their churches. But the Holy Spirit has a lot of impact on the life of believers.

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5.3 Water Baptism

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In most Pentecostal churches, water baptism is done by immersion but before then, the new convert is expected to go through training in the new convert class. Here, they are taught on the fall of man, the consequences, and God's remedy. In other words, the new converts are taught how man was created in the image of God and God rated him as good. Both the man and woman did not have any problem at all; even though they were naked they were not aware of it until the day they disobeyed and ate the forbidden fruit. When they sinned they were driven away from the garden and also cursed the man and woman accordingly as the consequence of sin. After that, God tries to reconcile man to him by first of all instructing man to use the blood of animals to cleanse Himself before appearing before God. Later, God sent his only begotten Son, Jesus Christ, into the world to come and save mankind. He came, suffered and died for the sins of men; He was buried and He resurrected the third day. (Moses Adaji, personal communication, 12/6/2013).

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Luka Adama (personal communication, 12/6/2013) posits that water baptism is like to die with Christ so that you may live with him. Bem Attah

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(personal communication, 12/6/2013) says water baptism by immersion is a physical symbol that somebody is dead, buried and resurrected with Jesus Christ. The process of putting somebody into the water symbolizes the act of burial and as the person is taken out of the water, it shows that he/she has resurrected with Christ; and baptism is done in the name of the Father, the Son and the Holy Spirit.

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According to Murray (1980:12), the ordinance of baptism with which the Pentecostals are concerned is the one instituted by our Lord Jesus Christ Himself on the eve of His ascension. This was the time he commissioned the disciple saying; "Go ye therefore and make disciples all the nations, baptizing them in the name of the Father, the Son and the Holy spirit, teaching them to observe all things whatsoever I have commanded you" (Matt. 28, 20). Baptismal rites such as the baptism of John Baptist correspond with his ministry as a preparatory, transitional and introductory. That is why Pentecostals do not identify with his baptism but the one instituted by Jesus. Another baptism was the one which accompanied the ministry of Jesus before his death and resurrection (John 3:22, 26; 4:1, 2). This baptism was not actually performed by Christ Himself but by the disciples. However, this baptism closely relates to the ordinance instituted just before ascension rather than the baptism of John.

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Murray (1980) further explains that:

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The rite of baptism consists in washing with water in the name of the Father, the Son and the Holy Ghost. It involves, therefore, the use of visible element and on observable actions. The meaning of this washing with water is that it signifies and seals a spiritual fact or relationship, namely, union with Christ and membership in his body the church. (p. 85).

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But it is likely that as a sign or seal, it should be identified with that which is signified or sealed, because it only assumed the existence of that which is

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signified and sealed. Murray (1980:82) rightly points out that “Hence baptism is the sign or seal of a spiritual reality which is conceived of as existing. Where that reality is absent the sign or seal has no efficacy”. In other words, even if we are sealed with Jesus Christ through baptism but could not abide by Him, this could not attract the grace of God into our lives, neither wills it make us Disciples of Christ before, the baptism will not be effective. That is why many Christians today bear Christian names but is living worldly lives.

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Oyedepo pointed out that water baptism is the commandment of Christ, which is meant for only believers. It is the symbolic ordinance of the believer's identity with Jesus Christ in His death, burial and resurrection. This is to be observed by the body of Christ or church in the present age. Thus, this should not be seen as a means of salvation as in Matt. 28; 19; Rom. 6:4; Col. 2:12; Act 8:36; 39 (Mandate 12:90). Living Faith Church carries out water baptism based on the commandment of Christ but emphasizes that it is not a means of salvation because no one can be saved as a baptized member as does the Catholic Church, but by grace through faith in Jesus Christ who gave his life for us.

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The Deeper Life Bible Church on the other hand teaches that, salvation does not come through water baptism by grace through faith in the atoning blood of Jesus Christ (Ephesians 1:7; 2:8). The scripture records those who got saved without water baptism being a pre-condition: the sick of palsy healed by Jesus Christ (Matt. 9:1-7); the woman who washed Christ feet with her tears and cleansed them with her hair (Lk. 2:36-50); the thief on the cross (Lk. 24:39-43) Eunuch of Ethiopia (Acts 8:30-37), all were saved without Baptism.

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This church believes that salvation and redemption are possible without water baptism. This therefore means that water baptism is optional in this church.

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They do not baptize infants who are not capable of accounting to the faith in Christ and who are not capable of professing a divine faith personally. In essence, water baptism is not so very important to Pentecostals because it was a command given by Jesus for the church to carry out; and it is practiced by most Christian denominations in general.

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5.4 Divine Healing

The growth of Pentecostalism in the twentieth century may be on the account of divine healing too. This may be due to the economic hardship in the country, where many people could not afford the hospital bills they run to these churches for help. Some of the diseases are demonically induced. As such God could only cure them. Divine healing began right from the initial stage of Pentecostalism. Peter Onu (personal communication, 8/5/2013) states that in most Pentecostal churches, healing, speaking in tongues and miracles are the cardinal teaching. Good health is the will of God for every Christian and those who happen to be sick are denied God's blessing of good health at that particular point in time.

Poloma (1985:64) maintains that, "healing is one of the major reasons for the growth of Pentecostal". It is depicted as a fundamental part of the gospel and as a special right of believers. Apart from the above, Kay and Dyer (2004:45) observe that healing is done based on the work of Christ on the cross. All healing is predicated on His healing and redeeming work that by His stripes believers shall be healed. Ibe (1993:220) affirms that the atoning and redeeming work of Christ on the cross is the sovereign remedy for all the evil results of Adam's initial disobedience. The death of Christ includes the destruction of death, deliverance from bondage and the removal of curse upon the earth. Logo (2006:45) says divine healing in Pentecostalism is seen as an accepted expression of the ministry of the church, which was handed down by Jesus Christ Himself to believers. Han and Grifoth (2001:65) see divine healing as the healing power of the Holy Spirit whom the Lord promised the church as a helper. Jesus was preaching the gospel and healing the sick at the same time. But in the case of the disciples, He wanted to

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empower them before they would start work. For example, in the gospel of Mark 1:40-42, the scripture records that:

A man with a skin disease came to Jesus he fell to his knees and begged him, you can heal me if you will, Jesus felt sorry for him so he reached out his hand, touched him and said, I will; be healed. And immediately the leprosy left him and he was made clean.

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Jesus Christ also healed a paralyzed man in Capernaum when he was teaching them the Word of God. There was so much crowd where he was teaching, so much so that, there was no more room in the house and outside of the house. However, the men with the paralyzed man found their way through the roof and let down the man where Jesus was. Matt. 9:1-2 says, “and when Jesus saw their faith, he said to the paralytic, “my son, your sins are forgiven arise and go home”. Apart from that Jesus too healed Peter’s mother-in-law when she was down with fever. He took her by the hand and the fever left her immediately.

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Paul also gave some guidelines in James 5 14-16 when he says:

Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of the faithful will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another, that you may be healed. The prayer of the righteous man has great power in its effects.

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Jesus also raised the dead, such as the servant of the centurion and Lazarus. The authority of the church to heal the sick and cast out demons is derived from the gospel of Lk. 9:1-2. Where Jesus sent out the twelve apostles, he gave them the power and authority over demons and to heal the sick and also to preach the kingdom of God to the people. Oyedepo (1998:102) said, divine healing is the supernatural way of recovery from all kinds of diseases and total restoration of

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health. It is accessible only with prayer of faith, laying of hands, anointing the sick with oil (Mk. 16:18; Matt. 8:17; 1 Pet. 2:24). According to him, healing only takes place when the person is prayed for and the person believes by faith.

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The role of the church primarily is to preach the gospel of Jesus and get people saved. Healing is just an additional thing. During Jesus Christ's ministry on earth, He was preaching and healing the sick but healing was not his major concern. He was healing because man should be restored wholly; man should be saved in both the soul and body. Another reason for His healing is that He had compassion on those that were sick or demonically possessed. It was in this way that Jesus revealed the power of God (Haring, 1984:13). However, there is a strange trend among Pentecostal teaching today. They advertise healing through the mass media such as the television broadcast, newspapers, radio airwaves, banners and stickers. This is a call for the public to come and witness healing in their crusades, night vigils and healing services. Some churches even nickname their churches as final bus stop, where problems are finally solved. Some are called Living Churches and Healing Churches to attract the attention of the public. Those who do not use the demanding style of crowd psychology are looked down upon as "dead churches, they do not even have much patronage". This has given rise to seeking of miraculous healing rather than salvation that has the entire package (Otonko, 2009:129).

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Otonko (2009:131) further explains that miraculous healing of late has been overshadowed by enthusiastic extravagance and in some cases. Sometimes, testimonies of those who are healed do not sustain beyond the church. Out of the church, they feel the same way as they came. Observation shows that healing is an integral element in Pentecostal churches as earlier mentioned. In some of the

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churches, emphasis is laid on both spiritual and the physical healing. However, the former is more emphasized than the latter. The reason why they stress the spiritual healing more than the physical is because, Pentecostal churches believe that unless an individual is “saved” or spiritually healed, such a person may have a bright destiny in life. Because spiritual healing is holistic, it heals emotionally, psychologically and physically. Therefore, Pentecostal churches again stress being born. People are made to accept Jesus Christ as their personal Lord and ~~Savior~~Saviour, before they can be prayed for in most cases (Joshua Tav, personal communication, 15/6/2013).

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In most Pentecostal churches, pastors usually organize miracle night prayer meetings or prayer and fasting meetings, during which people are prayed for. These are the people who suffer from diverse diseases. For instance, House of Mercy Ministry led by Evangelist Vero Aluma, after preaching, an altar call was made to enable people to give their lives to Jesus Christ. Evangelist Aluma stressed that, “the only way one could receive healing to night is to first of all receive spiritual healing”. Many people rushed to the altar and they were prayed for. After that, she led a worship song, which says, “There is power mighty in the blood. Blood of the Lamb, there is power mighty in the blood. There is power mighty in the blood of Jesus Christ; there is power mighty in the blood”. The whole congregation for some time sang this worship song, and while the worship was going on, some sick members were falling and those who were possessed were also rolling on the floor and shouting at the same time. Evangelist Aluma moved around the auditorium anointing those that fell on the floor and those she was led to anoint. After that, she went back to the altar and started prophesying and speaking in tongues. She would mention a number of persons with a particular ailment and asked them to move

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forward. For example, “there are five people who are suffering from stomach pains”. This continued for a while before she stopped and laid hands on the people with anointing oil as she prayed. When the prayer was over people were asked to check their bodies and testify about what happened to them. Many went out and testified how they were healed of various sicknesses that night.

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Besides the physical ailments, there are some diseases that are suspected to be demonically-induced. In such cases, even when the people are tested in hospitals, the result usually shows that there is nothing wrong with them. Pentecostals refer to this kind of situation as supernatural attack. Thus, the person so attacked is asked by the pastor to take some time out to seek God’s intervention through prayer and fasting. Sometimes people are advised to do it but in most cases deliverance is conducted in a group. A pastor is also appointed to counsel them so that they may not go back to the same sins that led them into such problems. This is because Pentecostals distinguish between the spiritual and the physical realm. The visible and the spiritual world contend with each other. Pentecostals believe globally that there is a spiritual war between God and the devil, and the battleground is in people’s lives. In view of the above, Vero Aluma usually seeks divine intervention concerning mysterious diseases urgently and diligently too. Like in House of Mercy Ministry, this is how spiritual healing is carried out in almost all the Pentecostal churches in Tivland. This attracts so many people for different reasons. So while some people seek such healing for economic purposes, others rush to such healing meetings because western medication could not heal them.

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On the method of healing, it is observed that Jesus Christ was healing people by command. For example, He would say: “get up and walk”. Sometimes He

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would simply touch them or hold them by hand, and through prayers as in the case of Lazarus, He would heal them. The woman with the issue of blood simply touched the hem of His garment and by faith she was healed. Therefore, ministers of today, who are supposed to take over the work of Christ, should be connected to the same power of the Holy Spirit and work as Jesus did. However, Christ did not have to organize night vigils, crusades or healing services in order to heal. The scripture says He was preaching the gospel and healing the sick wherever He went. But today, most Pentecostal churches emphasize the message of healing rather than salvation (Otonko 2005:30). David Tar (personal communication, 8/5/2013) also points out that healing services are now celebrated with anointing oil blessed by pastors to be used. Many have turned to believe in the anointing oil more than the power of God. They carry it along with them, and if they happen to use it, they do not even pray, as if God or the power of healing is in the bottle.

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5.5 Supremacy of the Bible

Pentecostals all over the world hold the Bible in high esteem just like other denominations such as the mainline churches and the New Religious Movements. According to Menzies and Horton (1998:30), Pentecostals accept the trustworthiness of the scripture just as affirmed by the manuscripts, which support them. However, they are less concerned about the creeds. Pentecostals rather take their theology directly from the scripture, and they allow the Holy Spirit to lead them in their ways of doing things.

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Pentecostals are also in agreement with other denominations especially with the evangelicals on the authority and inspiration of the Bible. Massey (2005:65-70) points out that, the Bible is a divine source that is the reason why Pentecostals

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always revere its contents. Moore (1997:37) says that related to this is the passion that characterizes their exploration of the scripture. Pentecostals conceive the Bible as the most vital source of information on God and most importantly as the inspired Word of God (Acts 28:25; 2 Tim. 3:16; 2 Pet. 1:21). Wyckoff points out that “such inspiration carries with it an authority that is above tradition and that which reason might dictate. Indeed, Pentecostals affirm that the Bible is authoritative with regard to issues concerning salvation and faith; conveying propositional truth and guidance for life”. Massey (2002:68) affirms that in spite of that, Pentecostal churches and scholars have had to accommodate elements of change and development in their approach to the Bible. However, it does not show expanding awareness of “its mystery, complexity of interpretation and need for contextualization”. To this end, Becke (2004) came to the conclusion that,

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▲ The Bible is the Word of God and the word of man, breathed by the spirit and approved by Him in the shape that we have it today. The Bible is not the pure Word of God, neither is it the pure word of man, but it became something new; it became an incarnated Word (p.31-47).

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▲ The above quotation signifies that, the writers of the Bible did write it in their own style, reflecting their native cultures and eras together with their personalities and even their educational backgrounds. For example, it is Paul’s writing that reflects who he was before his encounter with Christ, his background and his profession as a lawyer. Aside from that, Pentecostals are of the view that the essence of the Bible is the value of personal application. It means that the Word of God is to help individuals develop their experience of and relationship with God in order to understand the spiritual issues and be drawn closer to Christ too. To this end, the Bible is associated with activity such as studying and meditating on the word of God than as a textbook of doctrine. It is also seen as a collection of stories,

which are intended to lead people to God and change them as a result rather than seeing it as dogma to be discussed (Menzies, 2004:22).

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Therefore, the task of studying and understanding the scripture has been seen as both the responsibility and privilege of all Christians. Primarily, Pentecostals conceive the Bible as a place of encounter with God, which is to say, to encounter the Word of God speaking directly to the person in terms of personal needs, issues affecting life, guidance and solution to them. Hacken (1997:96) views this “as a directness of relationship to God with corresponding expectations of divine revelation”. Towards this end, believers are expected to be having direct encounter with God in terms of divine revelation as they read the Word of God and reflect on it. To undertake this or miss out of it is not only harmful to individual’s progress spiritually but the person also suffers from the physical well being, such as material things.

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Some Pentecostal churches like the Deeper Life Bible Church “take the Bible as final authority in all matters concerning Christian conduct and works”. But they acknowledge only 39 books of the Old Testament and 27 books of New Testament (that is a total of 66); this is similar to the view of the Protestants and in contrast to, while the Catholic Church’s Bible which recognizes has 46 books of the Old Testament (that is including the Apocryphal) and the 27 books of the New Testament. This means that they have excluded the book of Deuteronomy; this is a departure from other Pentecostals who believe in the entire Bible (Kumuyi, 2003:8). Pentecostals also emphasize knowledge of the Bible. For instance Pastor Kumuyi emphasizes, “No education is complete without knowing the Bible. No Christian believer can live the Christian life to the full without an adequate

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grasp of the Bible. No Christian minister is really qualified for the ministry of the church without a thorough study of the Bible”.

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Adeboye views the Bible as the highest authority in the church, and its teaching is not reviewable in any way. He stresses that,

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The word of God is settled on the throne of the highest council. Eternal wisdom is behind the word of God. Unlimited knowledge is behind it. Understanding that cannot be measured is behind God’s word. Whatever God can do, His word can do likewise. Whatever His word says, God is bound to do. The word of God is settled forever (p. 15).

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This means the Bible is all in all and they believe in the totality of what the Word of God, even God says. He ~~honor~~ honour His Words more than his name.

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What He says is exactly what He does. In the interpretation and application of the Bible, Pentecostals are taught that before anyone could read the Bible, he or she should adopt a biblical pre-understanding (Cargal, 1993:163-170). This therefore means that, the person should pray for the Holy Spirit illumination of the Word of God, have faith in the scripture, and be humble, repentant and have a teachable attitude by thanking God for the spiritual understanding that is one of the gains of regeneration. Then the person can now study the text in literary and historical context to drive home the basic message. For instance, Larkin, (1993:352), says that,

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“the Thessalonians church which was mainly Greek helped us to understand the relationship between Christ’s second coming and his resurrection” (1 Thess. 4:13, 18).

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He further explains that culture should also be taken in consideration when interpreting the bible. The message should be related to the peoples’ setting for meaningful understanding and that is what Pentecostals do. Preachers also ~~analyze~~ analyse the Bible in form and figures of speech that are used to communicate the meaning. For example, ‘if your right eye makes you stumble,

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remove it out and throw it away (Matt. 5:29). This is a hyperbolic way of pointing out the seriousness of the sin of sexual thought (Larkin, 1993:354).

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Above all, Pentecostals emphasize Bible study as a daily devotion, but pay more attention to the New Testament. This makes most of the Pentecostals to be carrying their Bibles along with them. They say, the Bible is the believer's weapon and it should be taken seriously. They liken it to army officers who are always wearing their weapons wherever they go (Otonko, 2005:146). Tordue Akii (personal communication, 8/5/2013) maintains that Pentecostals do use the Word of God in prayer since God respects his word and does what he says. They prefer to take His Words back to Him in prayers rather than reciting prayers written by the church as other mainline churches do.

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5.6 Liturgy

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Liturgy is the form and arrangement of worship laid down by the church or religion. According to Achunike, (2004:66):

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Pentecostals seem to be obsessed with liturgy. Indeed for the Pentecostals, worship is a 24-hour-a-day, seven-days-a-week experience with God. This is one of the most distinctive features of Pentecostal worship. Prayer, praise, singing and Bible-reading are to be normal activities in the home, on the job, at school, in the park, on vacation, at any hour of every day.

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Pentecostals are taught and encouraged to live a life of praise at anytime of the day. The scripture also says that we should give thanks to God every time and for everything that happens to us. Indeed, many of them live this kind of life. In addition, Ukong (2008:173) says, Pentecostals are very active in worship. They usually take quality time out just to praise and worship God in their services. They view worship as a duty of man towards God. The attention given by the Pentecostals to worship and the vibrancy of worship has led to the increase or the

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flooding of these churches. Omenyo (2006:110) maintains that, worship generally invokes the praise of God and His son Jesus with worship songs. This is with the belief that praise which focuses on God's perfection are spiritually unavoidable. They are known for joyful praise like the Charismatic Renewal. He says, "Pentecostals and Charismatics believe that the music of praise helps worshippers to be ushered into the presence of God". It is observed that during the worship, they experience the presence of the Holy Spirit and the reality of the close relationship with God is felt during singing, listening and participating in worship. Sequel to this, these people tend to spend more time singing and praising God during their worship session (Burgess and Stanley 1998:156). Alford (1988:688) pointed out that songs of praise and music in general constitute much time of their total worship compared to the little devoted by the mainline churches.

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Doo Akaa (personal communication, 9/5/2013) notes that, during the praise and worship session, it is believed that extra-ordinary things usually take place. Sometimes, the congregation experience diverse healings; some people claim that as praise and worship was going in a given meeting, they felt relief of sicknesses such as headache, stomach-aches. Even the blind receive their sight. Pastors or preachers also prophesy shortly after praise declaring what will take place or what some people will get within a given period of ~~time. These~~time. These days worship is characterized with new musical forms and genres, which can be participated in, watched and even listened to. Warrington (2008:220) in his book, *Pentecostal Theology* rightly points out that,

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Pentecostals believe that their worship is based on the practice of the early church and they have attempted to adopt principles of worship that they have identified in the NT, especially where these relate to opportunities for all to participate in ways that are meaningful, edifying and

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honouring of the group (1cor 4:26). The spirit is identified as the one who facilitates worship, the aim of Pentecostals being to worship God in spirit and truth Jn 4:24.

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The central and fundamental feature of Pentecostal meetings and services is worship, which usually tends to be free and expressive. This is because it does not have a liturgical structure supporting it but it has a format (Walsh 2004:115). Added to the above, the centrality of praise is taken from the book of Psalms. Phrases such as "shout to the Lord a joyful noise, make a joyful noise unto the Lord; shout for joy to the God of Jacob" are mostly quoted to support and enrich the praise of God in the Pentecostal circles. Also the paroxysm of songs and praise makes use of a good number of Psalms, especially those that record the mightiness and deeds of God that are still relevant today (Psalm and 8:198:4). Omenyo (2006:111) stresses that,

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One of the distinctive elements in their worship style is the tremendous insistence on meaning. Scripture should be meaningfully read with emphasis; the words should convey meaning and should be backed up, where necessary by actions; joy, hope, the cry of Alleluia, Amen and praise God. They prefer and infact insist on singing songs that are meaningful. Thus, they have a preference for local choruses or lyrics, which are more meaningful to them than hymns from official hymnbooks of their respective denominations.

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Hollenweger (1997:277) affirms that "indeed the mainline churches have a problem on their hands, the problem being that what they consider as rather cheap and inferior musical noises is very popular among Christians." Edwards (1992:90) agrees that blacks enjoy greater degree of liberty and expression in songs and singing styles, this is simply because they relate them to their culture. Billey (2006:115) asserts that in Pentecostal meetings, members perform the drama of praise which is normally accompanied by physical movements like dancing,

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clapping and hand rising. There is also expression of praise in words that may be silent like thank you Lord, or pronounced aloud or emotional responses in front of laughter, tears or sorrow and lying down. Billy further explains that the extremely joyful and vigorous lively form of praise is expressed through drumming and other indigenous instruments, melody, rhythmic dancing, clapping of hands, weaving of white handkerchiefs and so on. They do so based on II Corinthians 3:17 which says, there is liberty in the Lord's presence.

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However, so much emphasis of Pentecostals on extremely joyful aspect of worship is worrisome to the mainline church. They tend to look at them as noisemakers, which are rather a problem to the society. In recent times in Nigeria, some Pentecostal churches such as the Redeemed Christian Church of God ~~waswere~~ closed by the government agencies in Lagos State due to noise ~~pollution.Noise~~pollution. Noise has become a predicament to the public (Manoj, 2012: 2).

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Furthermore, testimony is another distinctive part of Pentecostal concept of worship. People usually testify of how God has solved their problems supernaturally or miraculously. In most cases, such testimonies give birth to other ear breaking ones. For example, a woman testified that she received healing of migraine headache and body pain, which lasted for one month. But by focusing on Jesus' cross during praise and worship, she was healed instantly. So another woman next to her who was sick too applied the same method and she was healed of waist pain of two years, which defied care. However, there is tendency that some people may be led into disillusion and tend to be passive observers, when others are being healed. Achunike (2004:67) adds that, testimony also increases the faith of other believers; they are being strengthened in the Word of God; it attributes glory

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and honour to the Lord who gives answers to all prayers. These usually encourage members to hope and believe that their own testimonies too are on the way.

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Pentecostalism has some strands and traditions that make it differ a little bit from each other; but they have a distinctive style of service, which is general. Their services usually begin with prayers of thanksgiving and intercessory prayers to saturate the environment. This is followed, by the singing of praise songs, which is led by choir, testimony and special numbers (songs). While offering comes before sermon in some churches, sermon comes before offering. Thereafter, the preacher makes an altar call. This is an invitation for people to run to the altar and accept Christ as their ~~Savior~~Saviour. This is the manner and ways in which Pentecostal liturgy is in actual service. In this way Pentecostal liturgy seems to be more exciting and it has more benefits than that of the mainline churches. Most mainline churches are still using the missionary approach which makes the service look like a funeral service. The worship style has made many people to leave their own churches for Pentecostalism.

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5.7 Aggressive Evangelism

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Evangelism is the act of proclaiming the good news of Christ. It leads people to Christ. In fact its mission to share the gospel with others, while to evangelize is to spread the word of God and to preach the death of Jesus Christ, his resurrection for the restoration of mankind from their sin. The beginning of evangelism is dated to the time of Christ (Achunike, 2011:19). For instance, the book of Luke says Jesus gave a testimony of Himself when he said in Luke v 4:18 that

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The spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to

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the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

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We can see that Jesus Himself was sent by the Father to come and proclaim the good news. It connotes that the promises of the new covenant made by God has been fulfilled. The ministry of evangelism was given to believers right from the time Jesus promised the apostles before he was lifted up. Act 1:8 say, "But when the Holy Spirit comes upon you; you will receive power. You will be my witness in Jerusalem, in all Judea, in Samaria and in every part of the world". It is based on this commandment, which is to go out and preach the good news to the world that makes Pentecostals to take evangelism as one of their core doctrine. Conn (1995:159) affirms, "Evangelism is a prominent and distinguishing feature of the Pentecostal revival". Therefore, every member of the circle is expected to be an evangelist. In other words, they are charged with the responsibility of preaching the gospel to unbelievers. Bassey (1993) asserts that,

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The call to go out to the whole world and make disciples of all nations is taken as an urgent task by especially Pentecostal denomination. The mass media, buses, trains, hotels, schools, offices, roadsides are all transformed into covenant venues to proclaim the Word of God (p.39).

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In order to ~~fulfill~~ the great and urgent task, Pentecostals are encouraged to carry out evangelism individually; or as a group to virtually every part of their community in which they find themselves. Sometimes they move from house to house, hospitals, prisons, marketplaces and so on. In most cases, they go along with loudspeakers, which they use to preach with, so that even those that are far can hear them too. Pentecostals share handbills and tracks during their evangelism. Ebuzier (1996) affirms,

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Pentecostals have their evangelism strategies of selling themselves to the public, which include gospel rallies, prayer workshop, crusades (healing crusade, or miracle, extravaganza, film show) cinema, magazines, souvenirs, posters and banners, all free of charge, placing stickers on doors posts, cars, buses, strategic corners, and offices (p.15).

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However, Kalu (2008:104) opines that, before this time (1970s) evangelism strategy was that of direct puritan, oral and revivalist model. But so many changes have taken place since then. He notes that the 1980s took another dimension whereby,

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Electronic media technology became available to both American Pentecostals and their African networks around the time and elicited much enthusiasm as a new instrument for forging transnational relationship, greater mass reach, direct encounter potential promotional attraction and world evangelism. They saw a medium that could reinforce the message and vision (p.105).

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As rightly pointed out by Kalu, the electronic medium has really enforced and promoted Pentecostal churches as they preach the gospel on the television with signs and wonders. As people watch and listen to the program, at a point, they are told to get in contact with the television screen and they can contact power, which will heal or solve their problems. Some Pentecostals that were not known to the public have also become popular as they appeared on the mass media. In other words, the use of mass media such as the television, radio, papers and Internets has really made the gospel to reach most parts where those preachers would have not gone.

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5.8 Prayers and Fasting

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Pentecostals value and cherish prayer so much that it is central to their spirituality. Prayer is also seen as a primary theological activity of Pentecostal

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churches. In fact, it is the most significant activity in Pentecostal as it is in other denominations. According to Brandt and Bicket (1999:125) says, the emphasis on prayer started right from the beginning of Pentecostalism, where members were encouraged to develop a disciplined and regular personal prayer lifestyle. Developing a prayer life is developing a close relationship with God. Pentecostals base their prayer belief on the Bible. Most of them do use biblical verses to pray, although, church tradition too has a part in forming the motivation for and practice of prayer. For instance, the Mountain of Fire and Miracle has a traditional way of praying using Bible verses. Brandt and Bicket (1999,125) notes that, prayer is imperative, overt and up front part of Pentecostals' ministry, which is also the core reason for the fast growth of Pentecostal churches. It is believed by Pentecostals that prayer is the major reason for revival and others see it as an occasion for a supernatural encounter with God where breakthrough is experienced.

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Prayer is also intended to be corporate. It is normal to hold prayer meeting at any time where prayer is the main function of the gathering. This happens regularly especially in African Pentecostalism. From time to time, Pentecostals do organize meetings basically for prayer and fasting. The public is often invited through the media to come and pray their way through better future. In this meeting, for example, in Mountain of Fire and Miracles Makurdi, many unspeakable things do occurred, as people are healed in good number and many are delivered from the demonic yoke. The pastors lead the prayer sessions by giving a particular prayer point and the congregation is instructed to pray with all seriousness with shaking of heads, hands and the entire body against the satanic oppression (John Ageer, Personal Communication, 18/6/2013).

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▲ In these meetings, prayers are offered aloud. According to Pastor Emmanuel (Personal communication, 12/6/2013) praying aloud is a means of sharing one's request with the other an act of seriousness too. Sometimes the congregation is asked to hold hands with one another and pray for each other's needs. One is either led by the spirit or is told to pray for what one want to pray for. Pentecostals view prayers as conversational and less liturgical in nature.▲

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▲ Again, prayer and fasting are very important and an accepted spiritual discipline which Pentecostals engage in with regard to prayer particularly when handling significant and difficult situations. Kum (2004:92) identifies prayer and fasting as two components in the development of the believer's spiritual life and the church in general. Warrington (2008) says,▲

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▲ It is to be recognized that fasting may provide an opportunity for reflection to better determine how one should pray about a given situation. It also provides more time to pray though it is also increasingly recognized that fasting is best undertaken when the spirit has motivated it (P.218).▲

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▲ When the apostles came back and reported to Jesus that they could not cast out demons from a certain boy, Jesus told them that, such are only removed by prayer and fasting. So prayer and fasting are very important especially when it comes to deliverance and healing. Meanwhile, it is observed that members of the mainline churches like the Catholics, the NKST, and the Methodists are not grounded in prayers as the Pentecostals. They recite written prayers more than using Bible verses that talk about their problem in prayers. The book of Isaiah 55:10-11 says,▲

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▲ For as the rain and snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread and to the eater,

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so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it.

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So when one reminds God of His Words concerning ones situation, God answers such a prayer. Therefore, when people from these churches happen to visit Pentecostal prayer meeting and encounter the effect of such prayers, many of them do decide to change from their churches to that of Pentecostals. By so doing, these churches are growing fast.

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5.9 Prophecies and Deliverance

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Prophecy is something that is declared by a prophet, especially a divinely inspired prediction, instruction or exhortation. In other words, the prophetic word is a public word, which focuses the attention of the congregation or the people on the message of God. Yocum (1976) establishes that,

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Prophecy is not the only way in which the word of the Lord can be made public, but very often prophecy is the means which God will choose to draw our common attention to the word which he wants us to hear (P.37).

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It is through the gift of prophecy that the Holy Spirit is usually unleashed among the people of God. When somebody speaks prophetically, it means the spirit of God is at work in the person and in those who hear it. The Word of God is the word of power and authority, so when God speaks, things happen. When God spoke with Ezekiel in the vision concerning dry bones, the letter said he felt power of the Lord, which brought him out into the middle of a valley full of bones (Ezekiel 37:1-12). A real spiritual power does abide in the prophetic word, which can change situations or people. Heschel (1971) has it that "the speaking of

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the prophetic word itself brings into action the power of God. He further explains that,

Four years ago during a meeting of our community one of the leaders stood up and said, "I believe that the Lord has shown me that there is a man present here who is living in sin". He went on to describe the circumstances of the man's life, and told him that he could come right at that moment to God and receive forgiveness and the power to change (P.38).

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To confirm what the leader said, a young man stood up whose name was not mentioned, confesses that he was the one the Lord had spoken about. He then accepted Jesus Christ and changed his life and became a Christian at that moment. In this case, the prophetic words changed him. This only happens in the Pentecostal churches in Tivland. In fact, some churches such as the NKST and the Catholic Church denied that the gift of prophecy ceased long ago. Or they insist that the high authority like Bishop or Pope must confirm prophecy.

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On the other hand deliverance is believed to be an elaborate version of the early Christian purification. The idea behind this is that deliverance freed people from the bondage of Satan, demonic oppressions, attacks and restored many people from both physical and spiritual state of being (Martey 1999:51). Deliverance is usually carried out collectively or individually. In mass deliverance service, the preacher first of all preaches using the Bible verses that reflect the activities of demons and healing generally. Then, the goes ahead immediately to encourage the congregation to be prepared for the deliverance as the spirit of God will deliver them now just as it was in the Biblical times. After the exhortation, the people are led into praise and worship to invite the presence of the Holy Spirit into their midst (Omenyo, 2006:25). The Pentecostals believe that it is the Holy Spirit that leads every event in their meeting. After a quality time of worship, the charismatic leader

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now moves among the congregation touching the people whom he thinks or feels are possessed. According to them, manifestations like people screaming, shouting and falling down mostly symbolize that the person is either possessed or the departure of demons is at hand. Some of them normally demonstrate that which is in them. For instance, some people do make animal sounds of different kinds, rapid rolling of the eye balls, trembling and shaking; crawling on the ground like a snake, hissing, twitching the mouth and spitting, shedding of tears, laughing, roaring and being aggressive (Atiemo, 1995: 34).

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After the deliverance session, those who are freed normally give testimonies from all manner of bondages and curses they are delivered from. However, they say that sometimes, signs of deliverance do not show for one to know that one is delivered immediately. But in situations where the demons seem to be stubborn, such people are taken to the back for special deliverance team or prayer warriors to handle it. Here the people are taken through a long prayer session with the aim of casting out the demons (Atiemo, 1995:35). Those who are delivered in the process with both physical and spiritual ailment see this as a welcome development and they run to them in times of trouble.

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5.10 Prosperity preaching

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Most of the Pentecostal churches in Benue State in general and Tivland in particular believe in prosperity message and they preach it much more than the holiness messages. These churches believe in Phil. 4:19 that “And my God will supply every need of yours according to his riches in glory in Christ Jesus.” Therefore every need includes everything, be it financial breakthrough, material wealth, health issues etc. For example, Pastor Lawani Paul of Redeemed Church of God (personal communication, 18/6/2013) maintains that, God wants his children

to prosper both spiritually, materially, emotionally, and in fact, believers are not expected to lack in anyway, since God our Father owns everything. Besides, the gospel cannot be preached without money. However, the core message of the church is based on holiness, as without holiness no one can see God or go to heaven.

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Prosperity theology in Nigeria started with the pioneer pastors such as Archbishop Benson Idahosa founder of Church of God Mission and Bishop David Oyedepo, founder of Living Faith Church. Achunike (2007:1) opines that,

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Oyedepo is a writer with most of his publications based mainly on prosperity doctrine. This has earned him the name “Mr. Breakthrough. His writing portrays the fact that a set formula once followed guaranteed prosperity or growth. For him rapid growth and breakthroughs are equated with God’s blessing and gradual growth or relative poverty indicates lack of God’s blessing (P.83).

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He however, points out that the preaching of prosperity gospel is one way of trying to solve the acute poverty in the society, and thus does lift the poor condition of the people to a higher status in life. This doctrine comes in different names; it is sometimes called word of faith, positive confession or faith message. Anderson (2004:157-158) asserts that, prosperity message emanated from United States of America where Pentecostalism was originated. Thus it was empowered by Pastor E. W. Kenyon of Baptist Church. However, some healing evangelists such as Oral Robert, William Branham, Full Gospel Business Men Fellowship International (FGBMFI) Kenneth and Gloria Copeland and so forth motivated the spread of this doctrine.

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Preachers of prosperity gospel usually use the word of God to motivate their congregation to believe and follow their teaching. For instance, the scripture says in Matthew 6:33: “But seek first the kingdom of God and his righteousness;

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and all these things shall be added unto you". Seeking the kingdom of God first means to be saved through Jesus Christ and to earn eternal life. When one is saved then God can bless one. It is just like when Solomon asked God for wisdom and God gave him wealth in addition to wisdom. In likewise manner a believer is expected to enjoy all the goodness of life upon seeking first the kingdom of seek God. Psalms 34:20 points out that "the young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing". Psalm 37:4 say "Delight thyself also in the Lord and he shall give you the desires of your heart".

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The above verses points to the fact that believers should submit themselves unto God completely and follow the commandment or laws of God; by so doing, they shall lack absolutely nothing. It is not that moments of difficulties may not arise but God will always deliver them from those situations, be it sickness, poverty, material wealth, finance and so on (Tilton, 1990:9-10).

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In line with the above, prosperity Gospel is used as an empowerment tool in most Pentecostal churches today. Kalu (2000:127), however, examines that the Pentecostal emphasis on prosperity goes beyond just material wealth. It extends to matters such as spiritual renewal of personal relationship with God through Jesus Christ, political and social well being of believers and the change of economic status. This therefore means that for one to prosper, the believer has to build his/her faith in Jesus. Tilton (1992) clearly states that,

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If your faith is not built upon Jesus, then it will fail. Faith that will stand the storms of life cannot be built on the philosophies of traditions of men or anything that nullifies the power of God. Your faith must be built upon a personal experience in the Son of God; then you will always be victorious (P.94).

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However, in the Old Testament, for man to stand before God, he must have undergone some purification sacrifices. But, in the New Testament, Jesus fulfilled the law by shedding his blood for man as a price to free him from the bondage of sins. Therefore, a person has the right standing with God if they believe in Jesus by faith. Then his blessings, health and prosperity will all come in one package. This is because one is delivered and set free to receive one's total inheritance from Christ (Tilton, 1992:95).

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In view of the above, a believer can claim his rights and privileges in Christ Jesus and can as well maintain position of control by the words of his mouth, which is the word of faith. (Kalu, 2000:127) says, these words are not words of doubt, defeat, failure, want, sickness or negativity, which the devil programs people to think and speak. A friend asked a woman whether she bought fresh fish from the market, and her response was that "who will die and leave with such money to enable her afford fresh fish?" Believers should not speak such negative words because they are not words of faith. Believers are encouraged to fight back, not to accept defeat by simply releasing the word of God to work for them.

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Prosperity gospel preachers in most cases encourage their members to start with what they have. In other words one can use what you have to sow a seed in anticipation of what one wants God to do for oneself. According to Tilton (1992:123) explained that the answer to prosperity is only found in God by faith. Tilton says: "It is the will of God for you to prosper, but this must first be a revelation before it can become a reality, it is not how much you have in your pocket now that counts, but how much you have in faith". For instance, II Kings 4:1-3 says that,

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Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying. "Your servant of my

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husband is dead; and thou know that the servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen". And Elisha said unto her what shall I do for thee? Tell me what have you in the house? And she said, their handmaid has nothing except a pot of oil. Then he said, go, outside, borrow vessels of all your neighbours, empty vessels borrow not a few.

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According to the scripture, the widow did exactly as the prophet instructed her.

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She borrowed empty vessels from neighbours as many as possible. When she brought them in the house, she now used the pot of oil and poured into all the vessels and they were all full and the oil still remained. When she reported what happened to Elisha, he told her go, sell the oil and settle all the debt so that "you and your children can rest" II Kings 4-6. As we can see from the above, after Elisha blessed the oil, the woman went by faith and started pouring this little oil into many vessels she borrowed and they were all filled up, before the oil ceased. We have to note here that when she kept pouring, the oil kept flowing. The pot never ran dry until she stopped pouring when the flow too ceased. This shows that, as long as one keep pouring out what God has blessed one with, in terms of offering tithes and sacrificial gift, God will keep blessing one. This means that it is very important to give out in order to create room for more of God's blessings in your life. As the Bible says that we know God in many ways. For example, God is El-Shaddai, God Almighty, our all-sufficient one who is independent of circumstance, (Gen. 17:1). Jehovah—Rapha, He is our healer (Exo. 15:26), Jehovah-Jireh, He is our provider (Gen. 22:14).

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God loves His children and He does big things for them whenever they are in need and call upon Him. In Mark 10:29-30, when one of the apostles asked him of their reward as they left everything behind to follow Him, Jesus answered and said, "But he shall receive an hundredfold now in this time, houses, and brethren,

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and sisters, mother, children and lands” this means that everything one gives out for the kingdom will be returned to the person in hundred fold. In other words, Jesus reminded the apostles that blessing is given for every faithful service. (Tilton, 1992:129)

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Oyedepo (1992:17) says that God prospers us only when we give him first place in our lives. Therefore all we need to do is to take one step at a time. Do not even think about the next step. Matthew 6:34 say, “Do not be anxious about tomorrow, for tomorrow will be anxious about itself. Let the day’s own trouble be sufficient for the day.” We are not to think about tomorrow but believe God and take a step of faith so that we shall be blessed. According to Oyedepo (1997:15) God gives us opportunity of giving in order to pour into our vessel-by giving our offering, tithes and even fulfil the vows we make. For instance, the Bible says in Malachi 3:10-11 that:

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Bring ye all the tithes into the storehouse, that there may be meat in my house and prove me now herewith, said the Lord of host, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground.

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Here one is challenged to give the best sacrifice one can. In II Samuel 24:24 David said “why should I offer to God that which doth cost me nothing.” Like David, believers should give their best and do not cease at anytime, because the more we give, the more opportunity we are creating for our blessings.

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Faith is a supernatural or divine gift of God, which is not something that could be acquired as a skill. Faith is a gift from God that comes through repeated hearing of God’s word. According to Lovett (2000:993), the core premise of theme doctrine is that whatever one speaks by faith is inspired instantly; therefore it is

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dynamic in the given situation to which it is addressed. Preachers of prosperity gospel usually use Bible verses such as Prov. 6:2, Romans 10:8, 4:7 and 3 John 2. These passages are often used to suit the message they want to convey or communicate to the congregation. For example, sometimes people are told to give their Isaac as Abraham did. It was God who tested Abraham by demanding for such a sacrifice from his servant. But today, prosperity preachers use this passage to ask people to give the most important thing in their lives as Abraham did. (Gen. 22:2)

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The preaching of prosperity messages is entirely a new trend in Christianity, which has succeeded in penetrating into the mainline churches too. It is a welcome development because it fits the Nigerian culture that adores money and wealth. It is also used as a tool for empowerment for unemployment in the society. In line with the above, the preachers of prosperity should be recommended for helping people to get out of poverty through faith.

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5.11 Women Participation

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We shall focus on the role of women in Pentecostal churches in this section, to see whether they are really conceptualized and used as being equal with the men in both ecclesiastic and administrative powers and matters. We shall identify the image of women in Pentecostal churches, their domestic realm, and pastoral participation in the public and partnership in these churches. Christianity has its origin from the Hebrew religion where the society is patriarchal and final authority rests with the men. Since Christianity emanates from such society, Christians have imbibed the prevailing culture. The women were therefore regarded as inferior personalities (Awolalu, 1976:75). Falusi (1986:56) buttresses the point by saying that, the patriarchal form of life influenced the functions and status of women in the

Old Testament. The woman was expected to submit totally to the husband, have children, care and nurture them and remain as a keeper of the house. In this wise the role of a woman was that of subordination to man (I Sam. 1:3). The husband even determines the wife's position at sacrificial meals (Gen. 5:11ff). Ekwueze (2002:46) points out that, even in the synagogue service, women could not be counted to make up a quorum for public worship. They were rather grouped together with children.

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However, Metuh (1996:138) says, in the Old Testament, some women were used by God. They played very central roles and in fact led men and women alike in different capacities. The women that distinguished themselves and provided leadership in various fields of religious, social and political lives are: Miriam who was ranked with Moses in Egypt (Ex. 15:19-21). Deborah who was a prophetess and a judge who accomplished a solid coalition of most of the scattered tribes of Israel and that was a tremendous political and spiritual step forward. Women, like Sarah, Rebecca and Rachel stood side by side with their husbands.

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However, the New Testament gave women more opportunity to serve in ministerial Work of Jesus. Myatafadi (1989:19) opines that the New Testament gave women more freedom and equality rather than the subordination position of the Old Testament laws. In the gospels, the women who were despised in Judaism got a place of honour. The Bible points out that, some women traveled with Jesus through towns and villages, preaching the Good News. Myatafadi further explains that, those who were among them include: Mary Magdalene, Joana, Susanna and many others who used their resources to help Jesus and His disciples (Luke 8:1-3). Jesus consistently treated women and men as

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equal, thereby violating the numerous Old Testament rules, which specified gender inequality.

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Also, Williams (1997:68) informs us that the book of first Peter 3:7 called for full recognition of women as a joint heir of the kingdom of God. 1 Cor. 11:2-16 also says, there is neither Jew nor Greek, slave or free, male nor female, for all are one in union with Christ. Therefore, in this era, particular women were noted for their zeal for the service of the Lord. In Roman 16:1-6 Paul acknowledges Priscilla and Aquila as his fellow apostles in the service of Jesus Christ, and Mary who worked hard for the church in Asia. Women like Evodia, Sytiche, Apollo and Lydia work side by side with Paul as evangelists, (Phil. 4:2ff and Act 10:24ff) in Europe. Paul also confers on prophetically gifted women, the unrestricted right to speak and pray before assembled community in so far as they do it in appropriate manner (Sankenfied, 1973:222).

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Based on the scriptural passage, which does not restrain the pastoral right of women in the New Testament to preach the gospel, most Pentecostal churches allow their women to participate fully as the men. In Nigeria, churches such as The Redeemed Christian Church of God, Living Faith Church (Winner's Chapel) and Mountain of Fire and Miracle Ministries. Deeper Life Bible Church does not give room for women full participation in the church. The church emphasize that the place of women is in the home.

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5.11.1 Participation of women in Pentecostal churches

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Women who were once captive by the culture of traditions are now liberated and accorded effective participation in Pentecostal churches along with their male counterparts. Therefore, it is no longer a surprise to see some women participating actively in the church now. According to Kalu (2008:148) evidence

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abounds to buttress the fact that in the Nigerian society, there are a number of autonomous churches and ministries that are founded by women; they are co-founders, evangelists and church workers. Below are some of the examples.

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In Nigeria, Oloyinka intones that there has been an increase of women founders in charismatic and Pentecostal churches especially in Yoruba land since the 1970s, when Pentecostalism became popular in Nigeria. For instance, Dorcas Olayinka founded the Agabala Daniel Church in 1976. Her call to serve God was confirmed by many men of God with spiritual experiences which was a confirmation of her called to ministry work. With the growth of the church, Olayinka has become the Archbishop of her church. It has many branches in Nigeria and New Jersey in the United States of America. The church has a Bible school for training pastors and leaders.

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Another founder is Roseline Oduyemi of Mighty Women of Valor International Ministry, Lagos. This ministry was established in 1982. It is a Christ-centered non-denominational ministry with its headquarters in Lagos. The ministry is for all nationalities, faith creeds, colour and background. No matter who one is, the person is accepted and as time goes on Jesus will change the person. It has grown and established many branches across the nation. The aim is to bring women to Christ, who will worship Him in truth and in spirit and who may help in taking the gospel to the ends of the earth. (Oduyemi, 1986:8)

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Another remarkable female church founder is Stella Ajisebutu of the Faith Covenant Church. This church was established in 1999 under God's command according to the founder. Her religious experiences started right from her university days as prayer warrior and leader of the group (Kalu, 2008:49). In Benue State, Lydia Idoko is the sole founder of Faith Women Fellowship (FWF). The

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ministry was founded in 1986 and it operates as a non-denominational ministry. Their vision cuts across the restoration of homes, assuming a solidified Christianity among women and single girls. They operate a charitable foundation and a reformatory Centre for children. The ministry has expanded to other Local Government Areas of the State (Lydia Idoko, personal communication, 20/6/2013).

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Equally glaring is Vero E. Aluma founder of The Abundant Life Sisters Ministry (TALS) Makurdi. This ministry was inaugurated in June 1992. It is a non-denominational ministry. Thus, their activity starts from Mondays to Saturdays every week. The main aim of the ministry is to teach people how to live and enjoy life abundantly in Jesus Christ. It goes all-out to win souls and show compassion to the needy. Their outreaches are signs and wonder crusade, moment of hope on radio, heritage Christian academy school, rehabilitation centre, prison ministry and Dorcas Ministry (Vero Aluma, personal communication, 11/6/2013).

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Women also are co-founders of churches. Indeed recently, it is fashionable for couples to emerge as co-founder and they minister together. These include Bishop Margaret Idahosa of Church of God Mission who took over the mantle of leadership after the death of her husband. Stella Inalegwu of Family Worship, Abuja inherited the position of Overseer at the death of the husband. Pastor Mrs. Ikyernum, Pastor Dr. Enenche of Dunamis International Abuja, and so on. Other women are religious functionaries such as prophetesses, deaconesses, visioners and group leaders (Evangeline Ikongbe, personal communication, 12/6/2013).

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These women, who find themselves in leadership positions of the new generation churches, have become effective as they serve as the pillars of their husband and also as promoters of the church. This shows that women have the potentials and abilities for the development of the church in particular and society

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in general (Kalu, 2008: 149). According to Olayinka (2000:52) these women have motherly concern for their adherents and inspire and support women and men alike. They are renowned just as the men for healing, hosting of crusades, and pastoral care. As the men are called men of God, they are addressed as women of God. Most of these churches have their theological college for the training of their pastors. This is a radical departure from the mainline churches and the African Independent Churches.

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In ~~analyzing~~analysing the status of women in Pentecostal Churches, Kalu (2008:153) points out that another group of women in these churches are pastors' wives or first ladies. They serve as a contact point for organizing and deployment of female evangelists in vetted state among the black churches where this has emerged. The first ladies or pastors' wives are in charge of certain segments of the church, because they are the advisors and partners of the founder. Kalu stresses that these days, pastors wives do dress as queens and occupy the front seat or a seat beside the altar in the church. This alone has made them important before the congregation. The images of the pastor and his wife are also packaged together, whether on the television or on posters. Most of the first ladies also acquire theological training and take over the work when the husband is dead. Some of the roles which women are involved in are ~~counseling~~counselling and deliverance, prayer ministry, singing/music, visitation and evangelism.

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Due to the unrestricted participation of women in Pentecostal churches, many women are found in them in very large numbers. This is so especially in the mega churches such as Living Faith Church (Winners Chapel) where they are allowed full participation and can head at any level in terms of administration too.

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The women have also proven to be a man's equal as they participate very well in both pastoral and administrative areas.

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5.12 The Use of Media

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The use of the Media is one of the ways Pentecostals use in reinforcing their message and vision. Kalu (2008:105) says, "It is a new instrument for forging transnational relationships, greater mass reach, direct encounter, potential promotional attraction, and world evangelism". In Nigeria according to Achunike (2008:8) Idahosa of Church of God Mission was the first to feature on the television outreach program in Benin City. The program was known as the "Redemption Hour". He further said the next person that featured on the television was Adigwe from 1973 to 1975 at Ibadan. His program was known as "Philosophy of Prayer". Another popular tele-evangelist was Theophilus Okere. His program was called "Lift Up Your Heart". It was aired on Enugu and Aba Television channels.

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Subsequently, Pentecostal Pastors had dominated the electronic media in Nigeria. Achunike (2008:4) says, "their Their appropriation of the media and their style of evangelism are quite amazing". He maintains that, the mainline churches such as the Catholic Church are more into the print media than television and radio. They are into the printing of daily readings and devotional literature. Thus, some dioceses, seminaries and religious congregations deal with periodical or regular newspapers, newsletters, journals and magazines.

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However, Eze (2001:133) points out that, anywhere one turns in the society these days, you are forced to hear popular songs, fellowship meeting, radio, television broadcast and prayer group meetings and so on as a steady diet of Pentecostals feeding the masses. Sometimes, people receive healing on the

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television as they touch the screen of the television as instructed by the pastor. On the other hand, Marshall (1998:229) points out that Pentecostals discovered radio and televangelism as the fastest way of communicating and shaping public opinion concerning their churches. The reasons why they use the media are, “spread of the message, a new way of imaging the self and community in terms of transnational; a mode of appropriating modernity; and material and symbolic goods it offers. Hackett (1998:258) observes that, the appropriation and use of modern media technologies enable the spread of the gospel to the people. It is a clear tool of expansion, a reflection of globalizing aspirations and an attempt to transform and Christianize popular culture. But the religious riots in the north is sometimes attributed to radio and television outreaches.

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In Kanu's (2002:59) views, the radio and television evangelism has effect on the listeners and viewers. Many of them are fascinated to listen to or view, radio and televangelists preachers like Adeboye and Dr. Olukoya. It is observed that millions of people are touched through these programs, especially winning of souls. But there is no specific data towards this. As Achunike (2008:16) cites in his work, the youths are more attracted to televangelists with modern media technology. They are attracted to their healing exploits, miracles galore and prosperity preaching.

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5.13 Dressing

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It is observed that, in most of the Pentecostal churches, some members dress in party wear. Especially, youth who form a good percentage of Pentecostal churches usually wear low waist trousers. Some of the girls appear as if they are

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half naked whether they are in skirts, trousers or gowns. This is found particularly in the famous Pentecostal churches, and the amazing thing is that no one seems to recognize and comment on it. In (Atim Nongu, personal communication, 4/5/2013) informs us on the issue that in Victory Bible Church, they cherish decent dressing and also preach to encourage members to dress well. The church does not permit girls to wear trousers and mini and short skirts and blouses or tops with slim hands or sleeves. Martin Adi (personal Communication, 4/5/2014) also bares his mind on dressing when he says they are highly against sagging among youth members of the church. The church seriously encourages modest dressing among the congregation in general. Adi emphasizes that; this is to differentiate the children of God from the street boys and prostitutes. But looking at some churches in recent times there is actually no difference.

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Commenting on the issue of dressing, Pastor Aosu Alexander (personal communication, 4/5/2013) stresses that; in the book of Timothy the scripture talks about concerning dressing our bodies to cover nakedness. Therefore, Deeper Life Bible Church does not in any way accommodate indecent dress among the congregation at all. The women in particular have a way of dressing in which they cover their necks, shoulders and their dresses must be three quarter length. They do not use make-ups and ~~jewelries~~ jewellerys. This kind of dressing makes them look natural just like the men.

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On the other hand, Pastor Tom Igyah (personal communication, 17/6/2013) says it is expected that when someone becomes a believer, there should be a change of heart. The change should reflect the outward appearance too, because it is what is inside one's mind that appears on the body. The people God have changed tend to dress decently. This serves as model for the newly born again Christians. In Full

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Gospel Revival Church, they have a “mission standard order”. This is a booklet that has the rules and regulations of the church, and it is always in circulation at their local assemblies. With this booklet, members are expected to know how to conduct themselves in the church including how to dress decently. Also, the church does not believe in artificial beauty. Thus, they discourage the use of ~~dye, dye;~~ make-up and flamboyant ~~jewelry~~ jewellery that makes one appear as masquerade. It is observed that in Pentecostal churches where tying of hair, avoidance of cosmetics, the use of trousers and attachments are discouraged, women and girls are not very much in these churches as in those who allow them free hand to dress and appear as they wish to. The young men too are more comfortable in the churches that do not restrict their dressing. This could be one of the reasons why most youth have flooded Pentecostal churches more than the mainline churches.

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CHAPTER SIX

THE IMPACT OF PENTECOSTAL CHURCHES ON THE TIV SOCIETY

A number of factors are seen as responsible for the fast growth of Pentecostal churches in Tivland, which evidence its impact. The most noticeable impact is the conversion that Pentecostals are making from among members of mainline churches and unbelievers, owing to their style of theology, worship, and interpersonal Christian life. The following paragraphs make this clear. Unlike mainline churches, Pentecostals did not or do not present themselves in Western style of propagating the gospel. They always present the gospel in line with the culture and the environment in which they are found. But some mainline churches give the people no such opportunities. In spite of that, the people are not only denied recognition but could not be entrusted with leadership positions (Terwase Iorna, personal communication, 12/6/2013). Besides, Pentecostals have exciting theology, which emphasize, lay participation, healing and deliverance, lively liturgy among others. Their indigenization of songs, musical instruments and preaching has made them popular, relevant, and attractive to the people. This further enhances their mission, which is to propagate the gospel to the ends of the earth. They are dynamic and filled with enthusiasm; this makes them influential to the society (James Azua, personal communication, 12/6/2013).

Pentecostals' theology is based on the leading of the Holy Spirit, which has given them enough opportunity to express themselves through numerous gifts. They do not relent in their efforts to evangelize the people around them in order to win souls for Christ. They seem also to be friendlier in their relationship than other Christian denominations. In other words, they seem to be more of their brothers-keepers than the mainline church. They also address themselves as brothers/sisters.

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They always notice the absence of other members in the congregation and try to find out what happened after the meeting or service. Beyer (1997) also points out that, many people have run out of the mainline churches such as the Methodist church, the Catholic Church, and the Anglican Church into Pentecostal churches, because of the following attraction: healing and care for the sick, belief in prophecies and tongues, ability to deal with evil spirit and witches, search for palpable salvation, desire to know the scriptures, attractive and persuasive preaching, attachment to a charismatic leader, quest for spiritual experience of another kind, thirst for “knowledge”, strong sense of community and brotherhood and mutual help of material kind given in a spirit of solidarity (p.60).

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These, among other things, have attracted very many people to the Pentecostal churches (Ameh Ogah, personal communication, 13/6/2013). However, Pentecostalism that has positive effect on other churches and the society also has negative impact too. The positive and negative elements of Pentecostal churches shall be discussed in this chapter.

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6.1 The Positive Impact

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Pentecostalism has eaten deeply into the spiritual life of the Tiv society. The following are some examples of the affirmative impact of Pentecostalism on Tivland. However they are not limited to the Tiv or Benue State situation alone, but it could be observed in Nigeria and the whole world where Pentecostal churches exist. The positive impact could be promoted even by other denominations for effective teaching and spread of the gospel of Christ. Some of them, which will be discussed below are: worship and liturgy, emphasis on salvation, expressive interpretation of the Bible, prayer, church support, welfare and others.

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6.1.1 The Influence of Pentecostal Churches on Tiv Culture

According to Daniel Agba (personal communication 7/5/2013), before the coming of Christianity into Tivland, the Tiv world-view consisted of both the physical and spirit world. The physical realm is made up of human beings, birds, animals and so on; while the spirit realm consists of the Supreme God, divinities or deities, ancestors and spirits. The religious rites of the Tiv do not seem to have a clear-cut distinction between the physical and the spirit world. However, the visible realm acts as a vehicle for the spirit powers to convey how the physical realm will be patterned and controlled. In Tiv culture, it is believed that any major decision that is taken in the physical realm to be taken has its correspondence in the spirit realm. Through the forces of Tsav(witchcraft), Akombo(magic) and Azov (spirits) that is why important meetings are conducted eluded in the night and to reach imperative resolutions are taken which now manifest in the physical realm. For instance, a witches meeting held in the night could determine whether a particular person should die or not. In other words, politics the political system, economics, religion, law and order; and indeed every aspect of the Tiv and the survival of Tiv society were dependent on this belief. Daniel Agba further explains that, because of the above belief structure, decisions one concerning any matter in Tivland were made by the elders who were thought to have a closer connection with the spirit realm. Women, youth and children had little or no absolutely no say in any matter. If anyone refused to abide by the decision of the elders, such a person was believed to have incurred the wrath of the god and stood to bears the punishment of the gods.

However, when the missionaries came into Tivland with the Christian religion, they taught that God the creator is the most powerful among all the gods

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of the earth. Therefore, anyone that surrender ones life to God will no longer live under the control of the gods. So many people were converted to Christianity and stopped practicing traditional religion. The Christian God promised them protection and provision among others things. Therefore, the converts were not afraid of *Tsav*, *Akombo* and *Azov* any more.

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Atim Nongu (personal communication, 4/5/2013), adds that Pentecostal churches went further than the mainline churches. These churches do not just preach the gospel but they urge people to surrender their lives to Jesus Christ in order to reconcile with God and avoid eternal condemnation. Pentecostals emphasizes salvation because it is ~~holistic~~ holistic; it involves the body, soul, and the spirit. They believe that ~~However~~, salvation of the soul is more important because it ~~is salvation of the soul that~~ empowers the redeemed person from sin to eternal life through Jesus Christ; and it is also ~~the~~ a key to an abundant and fulfilling life. As believers who live in righteousness, the power of God will be available to them at the mention of Jesus Christ's name. Believers' utterance and use of the Scripture at this point become very powerful and effective. Pleading the blood of Jesus Christ also achieve the desired effect for believers. In the above ways, Pentecostals have encouraged the Tiv to take control of their spiritual lives.

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According to Atim Nongu, Pentecostals offers an alternative spiritual framework that is believed to enable people to decide and choose whom to serve; and, whether to continue with the Ttraditional Religion and end up in hell fire or to receive Christ and make heaven. This has enabled many people to surrender their lives to God. The Most Tiv Christians have ~~also~~ presented ~~submitted~~ material articles and paraphernalia ~~articles~~ of witchcraft to Pentecostal churches for destruction and are not afraid of *Tsav* (witchcraft) again. In their services and prayer

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meetings Pentecostals preach and pray against the negative elements of Tiv traditional religion and culture. When prayers are going on in these meetings, it is believed that mbatsav (witches) people who are in Tsa begin to manifest in different forms of odd behaviour and to confess their evil deeds. For example, some people weep and shout, some shake and jump around, and some fall to the ground. A woman named Mary Aga once confessed at Victory Bible Church that she sacrificed seven of her sons to witches in order to be a leader in her group. The pastor asked her if she can denounce her practices and accept the Jesus as her personal Lord and Savior Saviour, and be saved, when she accepted the pastor she prayed for her. The woman later came and submitted her witchcraft tools and articles to the church for destruction.

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A major contribution of Christianity to Tiv land is the belief that it Pentecostalism has liberated many people from in Tiv land from the powers of the ancestral spirits and witchcraft that held them captive. Particularly the women, youth, children and those that were not in witchcraft activities, and who had no say in the decision making process. Presently, the belief is that but now these groups of people have the right in Christ Jesus to take decisions concerning their lives. The youths can now talk to the elders without fear of any curse or affliction from the gods (or the elders) from them because it is now they believed know that the God that is in them is greater and stronger than their gods of Tiv land. This new belief system is usually supported by the Holy SA Also, the scriptures which says in Isaiah 43:1-3 that:

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But now thus says the Lord, He who created you, O Jacob, He who formed you, O Israel: Fear not, I have redeemed you: I have called you by name you are mine. When you pass through the waters I will be with you: and through the revers, they shall not overwhelm you: when you walk

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through the fire you shall not be burned, and the flame shall not consume you. For am the Lord your God, the Holy one of Israel, your ~~saviors~~saviour. I give Egypt as your ransom, Ethiopia and She²ba in exchange for you.

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The above ~~account shows means~~ that the ~~belief in Almighty~~ God ~~among~~ the Tiv people ~~has had a tremendous impact in their lives. The people have been liberated to have a hand in their own decisions. They now have control of their lives in all realms (both the physical and the spiritual). The implications of this change in~~belief system are numerous; they cover all aspects of Tiv people: the economic, political, social, educational, entertainment, among other things. Tiv Christians trust that God has redeemed and empowered them to take charge of their lives and control everything; they are no longer dependent on or afraid of any deities or elders. They believe that ~~in has redeemed them already, therefore there is nothing to be afraid of.~~ God ~~can~~has promised them protection ~~them~~ from ~~all~~ their enemies ~~and give them prosperity in all their undertakings.~~that in whatever situation He will deliver them so they should not fear. On the social aspect, God says He will give nations in exchange for the lives of His children that why Tiv people who are born again are no longer afraid of the elders' threat. ~~Women who were not allowed to~~ partake in certain social ceremonies but they now can socialize easily. For example, it was taboo for women to look at the corpse or grave at ~~watch~~burial ceremonies; ~~buty are~~ now they are free to do that without fear of any curse or punishment. Furthermore, it ~~it~~ is no longer an abomination for children to select their spouses; that was the sole right and duty of the parents ~~son to choose a woman of his choose as a wife and a daughter to choose a man of her own choose as a husband either, all because of their right in Christ Jesus; men were only free to choose their second wives. But today, people are free to make those~~

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~~choices. Economically, Medically, In healing~~ Pentecostal churches are healing and delivering people from spiritually incurred ~~spired~~ sicknesses, misfortune, barrenness and so on.

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6.1. 2 Emphasis on Salvation

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Pentecostals believe that the movement is not a doctrinal, but a religious experience. They therefore lay more emphasis on the salvation of man, which in turn attracts ~~favor~~ favour from God. They aim at knowing God personally or accepting God as one's ~~Savior~~ Saviour; this is what makes them functional, attractive and different from the mainline churches within Christian tradition (Karkkainen, 2007:1-4). It is this experience that often leads to salvation.

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~~According to~~ Augustine Gundu (personal communication, 18/6/2013), ~~ads that~~ the fundamental reason for the Son of God (Jesus) to manifest himself as man was to die for mankind. This was to enable man to experience a relationship with God and consequently enjoy eternal life. In short, Jesus' main purpose of dying on the cross was for the salvation of man. Gundu further explains that, that is why Pentecostal message or preaching usually centres on salvation. Before the Lord ascended into heaven, He commanded the disciples to go through the entire world and preach the gospel, and make disciples. In other words, they are to go and win souls or get people saved throughout the world.

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~~Karkkainen further~~ Joseph Jam (personal communication, 13/6/2013), points out that salvation is obtained through confession that Jesus Christ is the personal Lord and of the person; and it is also obtained through separation from sin. The person who so confesses is seen as a born-again child of God. ~~Chris Uwanfor (personal communication, 8/5/2013), says that~~ Pentecostals believe that salvation is the basis for everything one may wish to obtain from Jesus. It could be healing,

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finance, deliverance from the oppressed among other things. It is only when one has an encounter with Christ that one has the ~~favor~~favour to receive from him. Thus, when people get such experience through salvation, they do go and testify the Lord's goodness to others. As a result of this experience, the numbers of the believers keep increasing from time to time. But the mainline churches do not encourage people in such manner; rather they preach and allow the congregation to decide on their own whether to give their lives to Christ or not.

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6.1.3 Liturgy/Worship

Pentecostal liturgy and worship is more exciting and full of life and energy than that of other denominations. It is unusual to find people sleeping in their services, unlike in the services of the NKST and Catholic Churches. In the Pentecostal circle, worship does not include only reading of the Bible, solemn worship songs and preaching. According to Knight (1974), the Pentecostal elements of worship include:

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Scripture, praise, prayer, testimonies, singing and clapping, preaching, spiritual gifts, the Lord's Supper, offering, baptism and fellowship. And the attitudes and atmosphere conducive for worship includes, the recognition of the presence of God, humility, adoration, sincerity, repentance, forgiveness, love, unity consecration, obedience and service (P.9).

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~~David Pila (personal communication, 9/5/2013), points out those~~
~~members~~Members of Pentecostal churches in Tivland pray using scriptural verses for warfare prayers before they enter into praise. Songs of praise usually go on for some time with clapping of hands and dancing unto the Lord. At this time, some people normally burst into speaking in tongue while some people experience healing miraculously. Communion service is also another time to be visited by God in diverse ways just like receiving the word of knowledge or prophecy. Beside,

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offering is another time of singing and dancing and also making holy noise unto God, because the scripture says that God loves a cheerful giver. The pastors in most Pentecostal churches encourage their members to give much so the much more will be given back to them. In these churches, one activity normally leads to another with emotional and loud preaching. So the atmosphere does not give room for sleeping, discussing with one another or watching things from outside of the church, while worship is going on. In line with the above, Niight (1974:10) further pointed out that right from the outset of the worship in Pentecostal churches, conducive atmosphere is created for the Holy Spirit to dwell in their midst. Therefore, they encourage the congregation to truly repent from their wrongdoings; make sure they forgive one another; recognize the presence of God and adore Him, and be obedient, among other things.

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Niight (1974:10) further explained that ~~In Leva Akpen's view (personal communication, 15/6/2013), for a~~ born - again Christian worship is seen as a normal and natural thing. Believers supposed to be worshippers and should of necessity live in an attitude of prayer, walking in the fullness of the spirit. In other words, believers' spirit should always be mediating without ceasing. The child of God should always keep a song in their heart and meditate upon the Word of God. In fact, it is observed that the worship of God in Pentecostal churches includes attending all the activities, all the meetings and Sunday services, sharing one another's problems or burdens and contributing to the development of the church, evangelizing and so on.

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However, the mainline churches do not create much time for worship during services or meetings. That is why most of them are done with it immediately after church service until next Sunday. The above described Pentecostal form of

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worship makes one to encounter the power of God and remain connected with him twenty-four hours a day. Just as Night ~~(1974:10)~~ saidys that without this form of worship, which Pentecostals have adopted, the church maymight be as an organized social gathering or a business centercentre where buying and selling takes place. That is why Jesus once sent the Jews out of the temple and turned their business tables upside down. Apart from the spiritual growth, which is enhanced by this kind of worship, people are psychologically, physically and emotionally balanced. Some people even testify that, their burdens were lifted as they sang and danced before the Lord God. This also has attracted many people to Pentecostal churches in Tivland. Essentially therefore, by their liturgy, Pentecostalism has positively impacted on the people's spiritual growth, psychological, physical and emotional stability.

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6.1.4 The Bible

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Pentecostals believe strongly in the Word of God (Bible) just like other denominations. The basis of their teaching is the Bible. Basically, everything is quoted from the scriptures. Edward (1971:23)~~Samo~~ ~~Ihugh~~ ~~(personal communication 9/5/2013)~~, clearly points out that, Pentecostal churches are devoted to Bible study both as groups and individuals. For example, in a group, they consider a chapter or some verses in the chapter and study them intensively. The scripture will be read and the leader of the group and few other persons who have understanding on it will explain the portion of the Bible. Those who do not understand will ask questions on areas where they do not understand. Believers in Pentecostal churches are encouraged by their pastors to at least read the Bible and meditate on it in the morning and evening before bedtime. By so doing, their members become knowledgeable in the Word of God and love it too. Edward

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(1971:24) Imoh John (personal communication, 8/5/2013) maintains that, they emphasize baptism in the Holy Spirit after conversion because the Holy Spirit gives an enablement or inspires a believer to study the Bible, and He gives the interpretation, which leads to solutions to problems in most cases. Pentecostals believe that it is the Holy Spirit transforms hard and burdenliability situation into joyous moment. Most of them even use the Word of GodBible in prayers. That is the more reason why some believers usually carry their Bible with them. This explains why many Christian believers pray for long without lacking words. Moreover, the Bible says in the book of Isaiah that God honours His Word more than His Name. Therefore, many believers normally take the word of God back to Him in prayers. The Bible, to the Pentecostals, does shade light; it encourages, empowers, corrects and nourishes the body of Christ. This makes members desirous of reading the scripture. This is the basic joy of believers. The above discussion is also applicable to the study of the Bible in Pentecostal churches in Tivland.

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Besides, Pentecostal churches in Tivland interpret the Bible literally. They believe that it is only when the Word of God is understood that deliverance from any situation could occur. They explain the scripture in very simple terms and relate it to our environment or setting and current issues in our lives and culture that mostly tied us down. This also creates insight on how to handle the situations in question in the lives of believers (James Gire, personal communication, 20/3/2013). The Pentecostal way of studying the Bible has enabled many members to learn and understand many scripture lessons and verses more than the mainline church members.

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6.1.5 Prayer

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Prayer in Pentecostalism is very important and it is taken very seriously, because this is the only medium through which the children of God communicate with Him. Atao Vange (personal communication, 12/6/2013) says prayer is the key to a successful Christian journey. For any believer to prevail one must take prayer as the master key that opens up and connects the person to God. So these churches do not relent in prayers. In most of the churches they do prayer chain, where a certain group of people agree to pray for a certain hour. For example, some may take the hour of 12 midnights to 1.00am to the hour of six in the morning. On the other hand, some start the chain from 6.00pm to 6.00am. There is also what is known as all night prayers. This normally begins from 10.00pm to 3.00am of the next day.

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Terwase Iorna (personal communication, 12/6/2013) asserts that some Pentecostal churches do organize prayer groups known as prayer warriors or intercessors. These groups are expected to be praying for the ministry or church as the case may be. However, everybody is encouraged to be in prayers at all times, so that we may not fall into temptation. After all, Jesus Himself was always in the habit of withdrawing from the apostles to a lonely place for His personal prayer. This implies that it is important to intercede as an individual and as a group too. They also come together when there is a great need, especially when a challenge or problem suddenly comes upon the church or a member. They also pray and trust in God that whatever is asked in prayers from the Lord shall be received, as it is written, “seek and you shall find, knock and the door shall opened unto you” (Matt. 21:22). This gives them the courage and confidence that indeed, God answers the prayers of the faithful. They commit both ordinary daily needs and difficult cases

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that seem impossible to man to God's hands. In most cases, He answers them miraculously.

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According to ~~John ImoKaase Agbo~~ (personal communication, 6/5/2013) another thing that makes the Pentecostal prayers outstanding is the degree in which they sing praises unto God, adore, glorify Him and lift up His name above every other creature during prayer time. The Pentecostal churches are mostly known for this kind of prayer. It is observed that some other denominations do not pray that way. Most of them come straight to God with their needs, without remembering to thank God for the blessing they have received from Him previously. ~~Otonko (2005) Esther Adoh (personal communication, 22/6/2013)~~, says Pentecostals songs such as: "I have seen the Lord goodness His mercies and compassion and O Lord you are so good to me are common in their meetings. They pray to God the way they know and experience Him as their God, father, shield, provider, protector, and in fact one who supplies all their needs through Christ Jesus."

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Pentecostal churches also believe that when prayer is done in tongues (speaking in tongue) the Holy Spirit usually intercedes on their behalf. This works faster than praying in understanding. However, the mainline churches like NKST church do not believe in speaking in tongues. They assert that it only existed during the apostolic era. Some of their members who came in contact with Pentecostals and have had the experience now pray both in tongues and in understanding. This has enriched the prayer life and spiritual understanding of the people in Tivland.

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6.1.6 Lay Participation

Pentecostal churches in Tivland in most cases allow lay participation in their Sunday services and ordinary meetings during the week. To them the era in

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which people who were gifted spiritually were not given the opportunity to exercise their gifts has passed. Some mainline churches in Tivland like the NKST and the Catholic Church have restrictions on their members in such away that only the baptized and wedded member could be a leader of a given group in the Church. In the Catholic Church for example, no other person is allowed to conduct service except the ordained priest not even Rev Sisters; the Sisters's only help in the distribution of the Holy Communion. However, Pentecostals according to Ukpong (2008) believe that;

The church grows where there ~~are~~is manifestations of spiritual gifts whether in the proclamation of the word or in power encounters. Hence wherever there is a manifestation of the spiritual gifts in the community that must be fostered for the general good of the community (P.174).

This is in line with 1 Cor. 12:18-28 which says, the church is just as the body that every part is vital and necessary whether it is strong or weak. One part cannot say to another that I do not need you. Thus God put the body together to work in relation to one another. In other words, both parts are the same and should care for each other. This implies that if one part is honoured the whole body will share the glory. To drive the point home, Paul said, together we are the body of Christ, and every believer is a part of the body of Christ. In the body of Jesus, God has given the apostles first place, next is the prophets, teachers, those with the gift of miracles (healing), speaking in different tongues etc. All of them do not do the same work.

~~Ukpong (2008)David Dzawua (personal communication, 21/5/2013),~~ affirms that Pentecostal churches ~~endeavore~~endeavour to tap and use all the gifts manifested by believers for the development of the church in general. In most cases, those who have gifts that are not encouraged and used in their former

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churches normally move to Pentecostal church in order to exercise their gifts. Many women are in the Pentecostal churches because they discover that they can be used as preachers and evangelists. For example, Christy Bossua, a former Catholic member is now a pastor with Living Faith church Makurdi. Above all, Pentecostals encourage free participation in church activities whether one is male and female, young and old. It is only sufficient for a person to be a believer. This has encouraged so many people to grow spiritually and in the service of God. Lay participation has really encouraged many people to propagate the gospel through evangelization. It has also made Pentecostals to flourish in Benue State in general and in Tivland in particular.

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6.1.7 Use of Mass Media

In order to fulfil the great commission, which is to preach the gospel to the ends of the earth, Pentecostals have tried to use almost every available means of communication to disseminate information (preach the gospel). They started with radio programmers. They preached and gave out their addresses for further information through correspondence. Later, they joined the television programs accompanied with signs and wonders. This allows them the opportunity to not only preach but also make alter call, and encourage people to say the sinner's prayer after them. This offers people who are shy or lack confidence to come out in public to say the sinner's prayer. Through this media, they could pray right in their homes and be saved. It also helps those who cannot go to these churches to receive their miracles of healing and prophesying through laying of hands on the television and the shouting of Amen by faith(Peter Abiodun, Personal communication, 19/6/2013).

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Another advantage is that Pentecostal churches especially in Tivland usually hold their crusades to minister to the public. They invite the members of the public to join them, at least during their Bible study meeting and learn more about the Word of God. They have now moved to the use of Internet where most people who would not be able to attend church services and activities can always click and read the Word of God. Many of the pastors do send their devotionals through this channel free. This is just to enable people to read, be saved, get committed to God, and also grow spiritually (FaakaTorna, Personal communication, 19/6/2013). Torna explains that he use of mass media has helped these churches to achieve much, as Pentecostals have saved many souls unknown to them. They also promote their spiritual activities by carrying the gospel from the pulpit to the public through the use of the media. Pentecostals, among other things, have set a pace for other denominations and religious bodies. For example, many priests and bishops are now preachers or guests either on televisions or radio programs. This is really becoming another easy way to reach the whole world with the gospel. Most churches that are rich are buying airtime on many channels as possible to reach a greater number of people. The use of mass media has positive spiritual impact on the Tiv society in that even those who do not go to church obtain salvation through this means and have started attending church.

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6.1.8 Church Support (tithe and offering)

Their founders or people from abroad for development aid mainline churches such as the Catholic Church. Till now Rev. Father Murphy of St. Dominic Catholic Church Shachi Makurdi, usually sought for money for the development of this church from abroad. But Pentecostal churches are mostly indigenous and for that reason, they are self-governing, self-funding and self-supporting. This makes them rely on the congregation solely for funding and sustenance (David Iorver, Personal communication, 8/5/2013). Ade Orban (Personal communication, 8/5/2013) says, for the church to sustain her, they have adopted ways of supporting it through payment of tithe, sowing of seed and free will offering. Pentecostals often use scriptural verse such as Malachi 2:8-11:

You ask, how can we rob God? You have robbed me in your offerings and one tenth of your crops. So a curse is on you, because the whole nation has robbed me. Bring to the storehouse a full tenth of what you earn so there will be food in my house. Test me in this, says the Lord All-powerful. "I will open the windows of heaven for you and pour out all the blessing you need. I will stop the insects so they won't eat your crops.

These and many other Bible verses are used to open the eyes of the congregation to see the reason why many people could work hard but cannot achieve anything. According to the quotation above, if one does not pay his/her tithe or offering to the church (storehouse) then there will be no food in his house. By so doing, the person cannot receive any reward from God. God cannot protect whatever one does. Those who have tested God as He said have testified the goodness and truthfulness of the Word of God concerning these things. Many Pentecostal believers do sow a seed of faith, by giving thank- you offering for whatever they are anticipating from God. Many people have proven the usefulness and effectiveness of sowing faith seed. Achunike (2004) points out that;

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▲ Tithe payment is becoming a common experience in the Catholic Church. Some young priests, in imitation of the Pentecostal pastors, urge that people should pay their tithes but to the parish priest. Tithe payment is very common in parts of Lagos as a result of Pentecostal influence (P.93).▲

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▲ As rightly pointed out by Achunike in the quotation, many mainline churches, which were not interested in tithing are now not just teaching but are encouraging their members to pay tithes. In Tivland too, the Catholic priests have now prepared special envelopes that are given out to the congregation for tithe. For example, in St. Dominic Catholic Church, Sachi, Makurdi envelopes are normally distributed to the congregation every first week of the month. Members are expected to return them with tithe on the second Sunday of the week. Second week of the month is when salaries are usually paid and majority of the worshippers are civil servants. Tithes and other free-will offerings such as thanksgiving in appreciation to what God has done have been helpful in no small way for the development of the church in recent times.▲

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▲ 6.1.9 Music ▲

▲ Music is one of the exciting aspects of life in the Nigerian culture, especially in Tivland. Nigerians love singing and dancing with excitement and their drumming and dancing are energetic. Music is also part of their traditional religion where they sing and dance in worship to their ancestral gods. However, when the missionaries brought Christianity, their worship songs were solemn compared to what the people were used to. At the beginning, people (Nigerians) did not contextualize their (Western Christian) music. For example, in the Catholic Church, hymns were even in Latin together with their western form of music. This usually made the whole service very dull and uninteresting for a Tiv man. (Joel Akura, Personal communication, 19/6/2013). Mary Azor (Personal communication,

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8/5/2013) maintains that, when Pentecostalism came, it was as if they studied the Tiv culture. The reason is that they used Tiv musical instruments and songs. This was a welcome development. They even translated songs into Tiv language where the people sing with meaning and joy unto God. Using the nature of their music and dance where one can be active, sing and swing and move freely in worship. People now view Pentecostalism as the right spirit. They have succeeded so far in entering most parts of Tivland because it is closely aligned with the people's way of life and worldview.

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In Pentecostalism, music is very central to worship. They usually take a quality time to worship God with the entire musical instrument on which they can lay their hands. The Bible states in the book of Psalms 150:1-6 thus:

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Praise the Lord! Praise God in his sanctuary; praise him in his mighty firmament! Praise him for his mighty deeds; praise him according to his exceeding greatness! Praise him with trumpet sound; praise him with lute and harp! Praise him with tumbrel and dance; praise him with stings and pipe! Praise him with sounding cymbals; praise him with loud clashing cymbals! Let everything that breathes praise the Lord!

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The above quotation indicates that many instruments were used by the Israelites during worship, and so we should use as many instruments of music as possible to make a joyful noise unto the Lord during worship. It is in line with this psalm and many other scriptural verses that believers are to worship God. According to Tor Uja (Personal communication, 20/6/2013), Pentecostals are taught and encouraged in each service and meetings not to mind the next person beside them but to concentrate on the music and praise God and dance their way through all the problems, sickness, suffering and whatever that worries them. It is observed that, there are very many testimonies of the Lord's healings and deliverance with prayers and laying of hands on people by the pastor. People who

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walked into the church feeling emotionally down or sad become happy as they enter into praise and worship God with songs and dances. This alone has made many mainline churches to lose some of their members to Pentecostalism.

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6.1.10 Welfare

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Pentecostal churches take care not only of the spirit and soul, but they try to take care of the material and financial needs of their members as well. Tabitha John (Personal communication) maintains that Pentecostals are pulling many people especially the less privileged to their churches because they care for their well being physically too. For example, when they want to go on crusade to the villages, they do carry along with them some items such as clothes, food, shoes, soaps and even money to help those who would need them. Some churches and ministries even create a special unit for the needy. In Living Faith Church, it is called welfare ministry and the House of Mercy Ministry calls it Dorcas welfare. The congregation is encouraged to donate meaningfully to the poor. Many people respond by bringing money, clothes and food items to support the needy in their midst. Through the welfare package, the school fees of the fatherless and orphans are paid.

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Agatha Fana (Personal communication, 20/6/2013) states that, many widows have also benefited from this program. They are given money to start a small business such as selling of firewood in order to care for themselves and the children. Hembadoon Bem (Personal communication, 20/6/2013) asserts that, the less privileged in these churches are given food and clothes during festive periods such as Christmas and Easter to enable them celebrate too. Besides, George Azaagee (Personal communication, 20/6/2013) points out that some Pentecostal churches like Deeper Life Bible Church have divided the congregation in Home

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Bible study groups known as home cells. The reason for this is that with the small units, members will be able to know each other closely and share one another's problems and material needs.

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Akaangee Yima (Personal communication, 13/6/2013) adds that, whenever they notice that a member is not in Sunday service or in any of the programs within the week, they must go and find out. They do not just find out but they pray for the person with words of encouragement and also give the kind of aid the individual might need. By so doing, they strengthen one another, believing that they are not alone. This also has attracted people to Pentecostal churches for such warm and loving attitude. Geoffrey Iorfa (Personal communication, 13/6/2013) noted that, other churches do not care much about the spiritual and material wellbeing of their members. Even when it is announced that a member is sick, they find it difficult to visit and pray for the person in question. But Pentecostals want to spread out as much as possible. So losing one person is like losing ten people, because each member is expected to bring a new member to every meeting. Those who are serious or have passion for soul winning do bring up to three people a week. Philip Asen (Personal communication, 22/6/2013) asserts that Pentecostals hold that everybody or every believer is a brother and sister in the Lord. They are one big family. This gives room for friendliness in their gathering more than in other denominations.

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6.1.11 Deliverance

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Pentecostals believe that salvation should be holistic. People are expected to first of all surrender their lives to God by renouncing their sins and accepting Jesus as their Lord and ~~Savior~~Saviour. It is only on this ground that one could be delivered from the kingdom of Satan (Kenneth Ijwo Personal communication

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12/6/2013). Pentecostals believe that, people should come to God as they are, for God is more than able to liberate them from whatever evil that holds them captive.

For instance, the scriptures record in the book of Isaiah 49: 24 – 25 thus;

Can the prey be taken from the mighty, or the captive of a tyrant be rescued? Surely, thus says the Lord: “Even the captives of the mighty shall be taken, and the prey of the tyrant is rescued, for I will contend with those who contend with you, and I will save your children.

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From the verses above, God Himself has given us assurance that He will deliver us from any mighty power that poses as a threat to people’s lives. He rescues not only the individual in question but also the entire family. According to Otonko (2009:80), Pentecostalism in Nigeria in general and in Tivland in particular has presented a pragmatic gospel that looks forward to solving daily and practical needs such as healing, unemployment, demonic oppression, poverty, divorce and so on. Deliverance is conducted based on varying degree of such problems and needs. Pentecostals indigenous character has helped them to proffer solutions to most problems. The adaptation of some of the local cultural practices such as foretelling the future, revealing one’s problems and the way forward is the major reasons for their growth.

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From Enoch Odike’s standpoint (Personal communication, 14/6/2013), Pentecostals do deal with ancient issues by stating taxable goods or by proclaiming the power of God over such vices or problems. They give hope to their members as they declare the most powerful protection of Jesus over sorcery and permanent healing over diseases rather than medication or traditional healing. Emmanuel Ikyereve (Personal communication 27/8/2013) affirms that, people who have tested the claim made by Pentecostals testify to the fact that it works. For example, Oliver Aker (Personal communication 19/6/2013) asserts that, deliverance churches like

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Mountain of Fire and Miracles Ministries usually sets aside some days (3 days) for prayer and fasting without water and food. During these days, a pastor is appointed to lead the prayer sessions, which are done aggressively in order to destroy the yoke of the devil in the lives of the participants. These could be ancestral curse, arrows of death, bad luck etc. Many have experienced breakthroughs or changes after the exercise of deliverance. For example, Adam Chelen (Personal communication, 13/6/2013) says, there was a young man named Agenes Ogah who attended one of the deliverance programs together with. He said Adams was finding it difficult to gain admission into the university. So one day, a friend invited him to go for deliverance and seek God's intervention concerning his problem. In one of the prayer sessions, the pastor pointed out that, "some people are held back by their parents so they find it difficult to accomplish something. But after the program they will see the intervention of God in their lives". After the day's prayer, Adams went and met with the pastor and explained things to him that he was addressing his case. So he was given some prayers to say earnestly for a week. At the end of the week, his father died. His death could be natural or as a result of sickness but Adam attributed the cause of his father's death to the prayer he did. Coincidentally, Adams was admitted into the university the following year.

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On the other hand, James Teryange (Personal communication, 13/6/2013) maintains that, some people are delivered from psychological and emotional problems. For instance, a girl was freed from the spirit of sorrow. This girl according to the preacher, used to be very sad and sorrowful. Her mother and sister came out and confirmed what was said. In Pentecostal meetings, such testimonies of deliverances normally abound. Uche George (Personal communication, 13/6/2013) said, the scripture says; "if the son of man sets you free, you are free

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indeed” (John 8:38). Thus, such experience is not only meant for Pentecostal churches; it is good for every Christian. Although some members of the mainline churches patronize deliverance programs in Pentecostals; they do so in secret.

6.2 Negative Impacts

In as much as Pentecostalism has many advantages and seems to have transformed the Tiv society, it also has some negative effects too. We shall discuss some of these negative effects below.

6.2.1 Pentecostalism as a Corporate Organization

Some Pentecostal churches see ministries’ work as essentially business. The founders of such churches or ministries normally make reference to the scripture, which ~~says,says~~ Jesus ~~askedasked~~, “~~whyWhy~~ were you looking for me? Didn’t you know that I must be about my father’s business?” (Luke 2:49). Those who belong to this category like Bishop Oyedepo say, “without doubt, one of the reasons why most ministries ordained of God fall short of expectation or collapse completely is due to their unbusiness-like ~~[sic]~~ approach to ministry”. He further explains that Pentecostals have been accused of turning churches into business, but Jesus Himself referred to the house of God as His father’s business (Ajaero, 2007:27).

Ajaero further explains “some other wealthy Pentecostal pastors have re-invented the core meaning of Christianity by pushing the frontiers of wealth in the socio-political, business and educational realms of Nigeria” (2007:14). He says this crop of pastors include David Oyedepo of Living Faith Church, Daniel Olukoya of Mountain of Fire and Miracles Ministries (MFM), Enoch Adeboye of the Redeemed Christian Church of God (RCCG); T.B Joshua Prophet of Synagogue Church of All Nations; Chris Oyakhilome of Christ Embassy; Kingsway

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International Christian Centre (KICC); Lazarus Muoka of the Lord's Chosen Charismatic Revival Movement, among others.

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When Oyedepo completed Faith Tabernacle, he initiated the idea of operating a private Christian university. Before then the church owned secondary and primary schools scattered all over the country. Ajaero stresses that as a "business – minded pastor, Oyedepo pursued the venture vigorously and in October 2002, the Covenant University began operation and produced its first set of graduates in July 2006. He further explains that schools from Nursery/primary School to the university levels are more expensive than other Christian universities in the country. For example, the university school fees range from ₦334, 000 to ₦384, 000. The cafeteria owned by the University is the only source of student's meals because they are not allowed to cook on their own. Apart from that, the university has a company, which makes sachet and bottled water for the students. The university authority also owns phone booths where students are expected to make calls with money. For that reason they are not allowed to own or use their personal phones. Local calls are made for ₦25 per minute and international calls for ₦60 per minute. These are a means of creating revenue for the school, which eventually goes back to the church (2007:16). The secondary school known as Faith Academy charges ₦150, 000 per session as fees. According to Kingsley Asuquo (Personal communication 21/6/2013) the church expects all its members to enrol their children and wards in their schools at all levels (nursery/primary, secondary and university) except where personal finances cannot support.

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However, this is contrary to the schools set up by the missionaries in the colonial era. Even now, schools owned by the mainline churches are cheaper than schools owned by Pentecostal churches. For example, Queen of the Rosary

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Secondary School, Gboko, owned by the Catholic ~~church~~ Church pays fees from ₦50, 000 to ₦80, 000 per session. This is because the motive or aim of establishing schools was not for profit making, but to train people to read and write in order to become better people in the society. Even these days, the aim has not changed (Murphy Michael, Personal communication, 20/6/2013).

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Living Faith Church also has a publishing ministry where the church's books are published. This is also another source where the church gets revenue. Oyedepo has authored more than 60 books. These include doctrinal, motivational and prosperity books. The most sold of these books are "Satan Get Lost" and "The Power of Praise". Oyedepo also claims that he was asked by God in the 1980s to make his people rich preaching through prosperity message. This has resulted to making him one of the richest pastors in Nigeria. He has missionaries working for the church in about thirty(30) African countries and they remit money to the headquarters in Lagos. Besides, Oyedepo owns a private jet and he goes out in convoy of expensive cars and his church owns the biggest church in Lagos (Ajaero 2007:17).

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In the same vein, the Redeemed Christian Church of God headed by Enoch Adeboye has expanded to about 90 African countries, 200 parishes in the United States of America which remit revenue in millions of ~~Eu~~ros and ~~D~~ollars. In Nigeria, RCCG has a famous Redemption camp located at Km 46 Lagos-Ibadan Expressway. The church holds her monthly camp meetings here, known as "Holy Ghost Night" that attracts almost 1.2 million people. With this size of congregation, it is believed that the platform greatly boosts the revenue of the church through offerings, tithes and sowing of faith seeds. The camp also holds

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Holy Ghost congresses every December and this is their biggest meeting in the year (Ajaero, 2007:18).

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Redemption camp is like a corporate organization that runs many units under it. This points to the fact that, the campus does not only have a church auditorium but within it, there is a bank, educational institutions, clinic and residential quarters. Just as Living Faith Church, Redeemed Christian Church of God created another source of revenue through educational institutions. Their nursery/primary school fees is forty-five (N45, 000) per session. The Redeemer's High School or secondary school fee is N180, 000 per session. The university's fees range from N340, 000 to N380, 000. However, it depends on the course of study. As earlier pointed out, these school fees are higher than those of schools run by orthodox churches (Ajaero, 2007:18). In any case, we must note that the infrastructural facilities in these schools are superior to that of the orthodox churches.

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Beside education, the church runs banks on the campus. There is the Haggai Bank. This is a community bank established by the church in 1990s. The bank is where the tithe management account of the church is kept. Apart from Haggai bank, other banks include, United Bank for Africa, Oceanic Bank and International Bank. All these banks are in the campus for members to deposit and withdraw money on a daily basis. Within the camp too, the church initiated a plan whereby wealthy members of the RCCG will be allocated a portion of land to build their own houses for camping. This will be on the ground that when the house is completed, one room will be given to the church. This implies that the church will now have accommodation to rent out to campers and make money for the church.

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The church also operates a media house known as Deve media. The media house is responsible for the publications of the church books mostly written by Adeboye. It also oversees the church television, Internet and radio programs. The media house has recently gone into home video industry. They produce films based on Biblical stories and sell them out to members and the public (Ajaero, 2007:18).

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It is observed that once one enters the campus, one does not need to turn elsewhere for any need. Almost everything is on the campus ground ranging from restaurant, shops, clinic, bank, and schools to accommodation. This is to make sure that the congregation's fund rotates within the church. The amazing thing is that with all the stupendous wealth of the church, Adeboye remains humble. His core message is based on holiness rather than prosperity. This has attracted many people to the church.

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From the above, it is obvious that the churches are rich and flourishing. However, the secret behind their success is the manipulation of the congregation. The truth is that, everything that is mentioned above about the two churches is the contribution of the congregation. Members contribute for almost everything, be it church building, purchase of land, educational institutions, media house, clinic, cars, jet or house for their pastors. But the congregation does not benefit from any of the above-mentioned things. For instance, members too, pay the same amount of money as school fees just as the non-members of the church. It is usually the founders and members of the family that benefit from the church do. In most cases, the wife of the founder takes over the leadership of the church after the death of the husband. But where it is another person, the wife still remains as the second in command.

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6.2.2 Emphasis on Prosperity

Ojo (2013:11) maintains that “healing has four major types and it is within this context that emphasis on prosperity manifested. There is physical healing, satanic oppression and evil attack, the socio-political and economic problem and the success and prosperity healing”. The first two and the last are basically on individual healing while the third refers to the collective group. According to Ojo (2013):

Prosperity as a doctrinal emphasis seeks to guarantee well-being to those who accept this spiritual prescription and can tap into what Pentecostals and Charismatic’s call “the covenant of wealth”. Because of lack of dependency on a specialized clergy, this healing system has a flexibility, which makes it possible to make adjustment to suit every situation and to respond to both social and personal needs. Pentecostals and charismatics have really succeeded in touching on the concerns that are important to the individual in the present era (p.11).

However, they insist that for anyone to be qualified to obtain success and prosperity, the person must follow the Bible’s principles. These include, paying of tithe, sowing of seed of faith and quality offering at every meeting. It is observed that prosperity messages are more motivational, as their pastors encourage the congregation to bountifully give in order to bountifully receive. In most cases many people testify of the Lords’ goodness and financial breakthrough in their lives publicly. Ojo (2013) points out that;

The faith builder tends to prosper in the urban areas and among the educated middle class. Faith builders rely on harnessing the potentials of the individual but which are construed as divine favours. They also believe that Christians must be wealthy; hence material success is measured by owning big cars, nice clothing and fat bank deposits as a mark of true spirituality (p.12).

This implies that, most prosperity preachers’ mega churches are situated in urban areas especially in the state capitals. These preachers also tap their wealth

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from the congregations as they make them to donate money for virtually everything in the church including, building of schools at all levels, camps, cars and houses for pastors etc. Most of them do not even experience the so-called financial breakthrough or wealth as promised by their preachers. But founders such as late Benson Idahosa and David Oyedepo live flamboyant lifestyle. Even after their death the wives normally take over. It is more of a family business than a church. This is because once one contributes, it is as one has given unto God and one does not have any share in whatever the church has. They also make their members to believe that all Christians must be rich; else, the person has failed to pay his/her tithe and offerings. According to the scriptures, this will not create room for success and prosperity in one's life.▲

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▲ Oyedepo (2006:167-169) maintains that most Christians have not reached the realm of plenty and wealth because it is a covenant and not a promise. If a believer fulfils or meets the requirement of the covenant, one can experience wealth and plenty. He says that prosperity depends on understanding because God has given man access to the covenant. Oyedepo (2007:20) says prosperity is a state of being successful and living on a big scale. Austine Gundu (personal communication, 18/6/2013), points out that prosperity can be obtained through the use of Gods' Word and power to experience success ones' life, be it physically, spiritually, materially, and socially. This can help the person to serve God and contribute to the development of the church and the needs of other people too. But other Pentecostal churches claim to prophecy in the name of Jesus by telling people to empty their bank accounts and submit the money to the church as Isaac's offering. By so doing, the person will experience financial breakthrough in no small measure. Sometimes they even give days or weeks for one's success

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(1995:10). Philip Asen (personal communication, 22/6/2013), sees the issue of prosperity from the angle of poverty. He claims that poverty is not the plan for our lives. God's plan for us includes peace, joy, enough provision, sound health, abundant blessing, material bliss and fulfilling job opportunities. However, Thus, Ojo (2013:18) points out that most prosperity preachers in Nigeria usually use statements such as the following to convince their congregations:

- — Christians undergoing suffering or sickness are out of the will of God, because they are not tapping from God's resources as a result of sin.

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- — Material wealth is a necessary benefit of true spirituality because without it the gospel will be difficult to preach.

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- — Contributing generously to the church, ultimately receives abundant blessing from God because quality seed sowing offers quality harvest.

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- — If a Christian constantly lacks the person need deliverance from poverty.

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- — God's promises concerning prosperity are available to every Christian who can accept the Bible truth.

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- — It is shameful of Christians to experience poverty while unbelievers are enjoying the fullness of well-being and wealth.

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- — Positive thinking and confession can lead to prosperity.

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The above means as a believer one is not to be poor or will never have or experience difficult situations in life, if one does, it means the person sins.

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But it is normally forgotten that prosperity does not only involve material wealth. When it comes to prosperity messages, Pastors seem not to emphasize the issue of the cross, which involves suffering. Christ Himself came into the world,

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suffered and died for the redemption of mankind. Why then do the above statements condemn suffering and refer to it as a curse from sin? When Jesus healed the man in the temple, he declared that it is not because of his sins, not the parent's sin that he was born like that for the manifestation of God's glory. But Pentecostals in Nigeria and Tivland in particular will attribute it to the sins of that person or generational curse.

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Tom Igya (personal communication, 17/6/2013), confirms that both wealth and poverty should be understood as the condition of the cross, which all must pass through in life. It is the disdain of these things that has resulted to flamboyant lifestyle, competition and greed in the church today. People seem to make indiscriminate interpretations of the Bible. They sometimes read parts of the Bible on prosperity and preach it as to suit what they want their congregation to hear especially those that are undergoing some difficult situations in life. Besides, prosperity preachers often give their congregation some keys to use in entering the covenant of prosperity. These include, obedience to God's command, by faith one shall receive, sowing of seed for ones' need, positive confession, dreaming big, and so on. Pentecostals use handbills and posters to invite the public whenever to their meetings. This is done to propagate and encourage the people around them to attend their meetings. One of the handbills from Zion Mission, Gboko reads:

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Attend two-day seminar featuring good success for success in work and life in general, why people fail in life, and the secret of success in education, how to make money and how to get to financial breakthrough. John Imoti (personal communication, 8/5/2013), adds that some of the prosperity preachers often send advertisements on the television and radio such as "power must change hands", "come and experience power explosion with God's miracle power at your reach",

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“deliverance from curses and poverty”. Also, a handbill by Banner of Love Evangelism Mission, Katsina-Ala was as follows: Farewell to POVERTY, workshop and seminar featuring:

- Biblical principle of prosperity
- Business – Transformation workshops
- Blue prints on business establishments and success
- Business ideals, dreams and visions
- Business strategies
- Beating unemployment and bankruptcy
- And lots more
- Come and experience it yourself don’t be left out.

The above examples of advertisement show the different ways of success to prosperity. The success to work and life in general; business ideas, dreams and visions, why people fail in life and so on shows the relatedness of their emphasis even to the secular needs. In spite of their popularity denominations such as the Methodist Church, the Catholic Church, the Anglicans Church, the NKST Church, and the Evangelical Churches are against prosperity preaching yet, their members are prospering.

6.2.3 Promotion of Miracles

Pentecostals’ miracles become very popular in Tivland than other denominations, because of organized crusades, and revivals based on miracles. As earlier mentioned in the work, most of their themes are based on healing. There is the physical healing, as well as healing from evil attacks and evil oppressions. Their billboards and handbills carry themes such as signs and wonders crusade and people are invite to come and experience healing from God, these include;

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- Sickness and disease like people have been suffering for several years.
- The blind and deaf shall receive their sight and be able to hear.
- The demonic oppressed shall be delivered and set free.
- People shall be set free from ancestral powers (Ahangba Gbasha, Personal communication, 15/6/2013).

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Joseph Lamana (Personal communication, 15/6/2013) added that Pentecostals usually persuade the public through electronic media such as television and radio by running several advertisements in a day. Their crusades are so frequent that the public feels these churches are rather disturbing public peace. Ike Jude (Personal communication, 15/6/2013) expresses his worry saying, Pentecostal crusades are mostly held in the major cities. Does it mean the people in the villages do not need physical healing and demonic deliverance? Organizing a crusade at the village level is more expensive than in the city. The common man in the village who does not probably go to church does not know or care to attend a crusade as such a person does not believe in such healing. But what they need immediately is material and financial assistance. Any successful crusade at this level needs must be taken along. Also, the people at the grass roots cannot give quality offering as expected of the urban areas. Thus, in the urban areas where there are rich and middle class people in attendance in their crusade, huge amount of money is realized. This does go a long way to help them solve other financial problems. On the other hand, the church normally provides what is needed for the crusade including the gifts to be shared to the people at the crusade. Achunike (2004) asserts that:

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Exaggerated healing or miracle working amounts to blatant deceit of the people. Materialism in all its ramifications is to be shunned. Using tricks to make money from the people of God should be

rejected in all its totality. A life of flamboyance is not synonymous with Christ (P.11).

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At the same time, many Pentecostal churches that emphasize miracles in some cases forbid people from facing real life situations. For example, some people leave the place of work during working hours to attend a function in the church or crusade on the pretext that it is God that provides human needs (Agia Aligba, Personal communication, 15/6/2013). Most crusaders in Pentecostal churches arrange their miracles at the crusade. For example, some people were told to practice how to fall under anointing with or without laying of hand on them. They are also told what to say (that is what their problem is). Then the preacher prays for such people and they testify of their healing to encourage other people (Terna Alfer, Personal communication, 15/6/2013). The funny thing about the false miracle is that they do not last. In most cases, these Pentecostal miracle workers force people to testify that they have received their healings while still in pains. This kind of behaviour makes some people to doubt Pentecostals concerning their capability of performing miracles in Tivland.

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6.2.4 Brother and Sister Culture

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Pentecostal churches in Tivland address themselves as brothers and sisters. This creates a friendly environment and closeness of members to one another. The members are also helped in the process, as they find job opportunities for one another. Those who are in big positions also employ some brothers and sisters from their church. Even during visitation, they visit only their members. They are only concerned with their sister or brother and they do not extend their greetings to other people outside their members (Doris Michael Personal communication, 15/6/2013). Pentecostals patronize mostly their members. They find it difficult to buy something from people outside of their churches. Knights in the Catholic Church

are following the footsteps of the Pentecostals. For example, Knights call one another brother and sister and they do not share seats and food with non-members at occasions (Iorjaa Personal communication, 8/5/2013). Apan Mark (Personal communication, 15/6/2013) says there was harmony among members generally in the early church. They were not separated as the Pentecostals are discriminating against other denominations. Some pastors could not even grant interview for this work on the grounds of difference of religion; therefore they cannot talk to an unbeliever. If anyone demands for prayer from their pastors, they ask whether one is a believer first. They discriminate against the mainline churches and refer to them as dead churches. It is just like in the case of the Muslims. Once one is not one of their members, one is a sinner that cannot be related with. They also define their model of greeting; they say “bless you, my sister or brother, man or woman of God and daughter of Zion”. Ade Orban (Personal communication, 15/6/2013) stresses that; Pentecostals are trying to create a sharp boundary between them and other Christian denominations. This is unhealthy development that might end up dividing the one church of God in Tivland. This is also contrary to the African sense of community and togetherness. Adezwa Matthew points out (Personal communication, 8/5/2013) that Pentecostals’ attitude of identifying only with their members is as good as considering other Christians as strangers including unbelievers. Justice Oche (Personal communication, 8/5/2013) likens this manner of behaviour to what Karl Marx said that this is alienation and deprivation from the larger society. The recognition of Pentecostals as the children of God alone only creates disharmony in Christendom and jeopardize our national unity and development as well.

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6.2.5 Pentecostal Leadership

In most Pentecostal churches, final authority is rested on the leader. Founders and leaders of Pentecostal churches do not plead with their congregation for anything in the church in most cases. They only come and inform them about what they are to do and when to do it. For example, if the leader needs to build or expand the church, he/she may come before the congregation and announce it and ask the people to contribute towards it. The contribution in monetary terms will be categorized from high to low, like from thirty thousand naira down to five hundred. The amazing thing is that everybody is expected to contribute; else one will be regarded as unserious member of that church (Monica Akpedi, Personal communication, 21/6/2013).

HembafanAnja (Personal communication, 21/6/2013) ~~adsads~~ that solely their leaders choose even appointment in the church. They only announce them to the congregation and no objection is taken from any member. By so doing, the congregation accepts anything from the leader whether they like it or not. For example, there was a woman in House of Mercy Ministry that was unfriendly and harsh especially to the less privileged. One day, this woman announced to the congregation that she is now the new secretary of the ministry without consultation to the executive members of the Church. The congregation was not happy but there was nothing anyone could do but to accept her as the new secretary as was announced by the founder Vero Aluma. Moses Ker (Personal communication, 21/6/2013), points out that most Pentecostal leader appoints only their tribes-men that are often posted to head big branches. For example, Yoruba men head all the Living Faith Church branches and The Redeemed Christian Church of God branches in Tivland. Only other tribes manage the ones that are just opened that.

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In addition, UkanAju (Personal communication, 23/6/2013) maintains that leaders in Pentecostals churches behave as military officers. In fact, their members basically worship them. For instance, if any member wants to see the leader, the person will first of all book and list his/her reasons for the visit. It takes a day to one week before one would be able to see them, else the secretary will continue to give series of excuses as to why the person cannot see the leader. Members of the security department of the church also guard them. They do not enter the church when the service is on; they enter mostly at the preaching time. Then their presence will be announced and the entire congregation will stand up in honour of the person. At the time of coming and going out, the security members will line up while the person will be in the middle to guard him against any problem. Where some leaders allow their members to see and talk to them after service or any meeting, the person either bows or kneels down. This kind of behaviour seems like that of politicians who are mostly unbelievers. It is the same people who are made to worship them that are responsible for the contributions for their welfare and the development of the church that are humiliated like that. For a catholic priest, one does not need to go through such to speak to him. The worship of Pentecostal leader has become as fashion in the Pentecostal circles. But these attitudes only implies massive quest for recognition by other people. Therefore, the self is exalted above the spirit that is superior to the body. It is this act that lead mostly to the proliferation of churches and individual ministries. This is because almost everybody wants to be recognized as founder and leader of a church, so that the same treatment will be accorded to him/her.

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Besides, the senior pastors seem too insensitive to the needs of the junior ones. Most Pentecostal leaders consider material and financial prosperity, which

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they themselves preach as a hierarchical issue in their churches. As a result, founders of churches and ministries seem to prosper more than other pastors under them. For instance, sometimes, the resources contributed by the congregation that supposed to be shared among the pastors in the church who are ~~laboring~~labouring along side with the senior pastors are denied of such things. In most cases, they live in good houses, drive flashy cars, wear good clothes, enjoy gifts from individual members of the church, but the junior pastors and other workers do not enjoy these things as the senior ones. Yet they talk of equality and oneness in Christ Jesus. This often leads to begging as some of the workers and the junior pastors seek help from the congregation. It is also viewed as marginalization. This can make others to split and establish their churches (Odeh Adama, Personal communication, 23/6/2013).

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6.2.6 The Training and Calling of Pentecostal Pastors in Tivland

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Emmanuel Takena (Personal communication, 23/6/2013) points out that, Pentecostal churches are spreading like wide fire, but the quality of their teaching and leadership does not seem like that of Christ exactly. It is like they lack basic authority of the scripture; lack of basic understanding of doctrines, the negative spiritual lives of the church, flamboyant life style, they are more of dictators in leadership etc. We shall discuss mainly the training and call of pastors and their leadership style.

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There are five main types of preachers or pastors in Pentecostal churches in Tivland in particular and Nigeria in general. The first types are those that base their teaching on new birth, truth and holiness, Christian maturity and discipline. Because the scriptures point out that without righteousness, no one can enter the kingdom of God; they preach less of financial prosperity. Their prosperity message

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is mostly based on the soul, they emphasize that if your soul prospers, and every other thing in your life will prosper as well. These pastors are credible and Holy Spirit-filled. They are working steadily and quietly to make disciples who can make heaven. These pastors do not live flamboyant life like prosperity preachers. However, not many people patronize these types of churches. Especially in Tivland where majority of the people experience hardship, they prefer where prosperity messages are preached (Hembafan Peter, Personal communication, 15/6/2013).

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The second category comprises those who are trained in Pentecostal theological institutions. Almost all the big churches have it. After the training they claim to be called by God into ministry. Each person is called in a way to perform a definite or carry out a particular assignment. For example, William Kumuyi, the General Superintendent of Deeper Life Church says he was called to preach or teach people the deeper search in the Word of God and leave by it too. This is in order to correct the moral decadence of the nation because at the time, there was hardship, and many people turned towards corrupt practices (Aosu Alexander, Personal communication, 4/5/2013). These men are people craving for moral soundness and seek to live by what they preach which is based on holiness. However, some of them have over-grown such that they have lost direct teachings from their founders. As a result, these churches have resorted into poor discipleship with immaturity in the word of God. Some of the members are more of liabilities than assets to their churches. Example, the Sunday church service is always full but they lack hands when it comes to programs like evangelism, prayer meeting and crusades. This has led to shortage of pastors, where half-baked and part time pastors are recruited to preach. These kinds of pastors will only end up impacting their kind to others. They are not capable of being believed and are of bad

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influence to others through their characters. Sometimes, they even mismanage the finances of the churches. These things have led to the proliferation of most Pentecostal churches in Tivland and elsewhere (Austin Ageba, Personal communication, 18/6/2013).

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The third group pertains to those that have only specialized areas of preaching whether trained or called by God into ministry work. These pastors have chosen to emphasize their preaching on divine healing, aggressive prayers and prosperity. Some have tagged their churches as deliverance ministry. For example, Victory Bible Church by Bishop Terdoo Angbagh at Katsina-Ala and Mountain of Fire and Miracles Ministries by Daniel Olukoya emphasize on divine healing, prosperity gospel and deliverance. Some of these churches perform miracles through healing and deliverance most of the time rather than preaching the Word of God. As a result of this, members tend not to be grounded in the Word of God deeply. Instead of developing the spiritual yearning of the congregation, some of them tend to be more interested in populating the church by establishing more branches for revenue generation (Sachia Kator, Personal communication, 18/6/2013).

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The fourth category constitutes of those who have gone into ministry work because they want to be there and live a flamboyant life. Some are actually trained through theological institutions, but others have had little or no theological training, and some manifest gifts such as prophecy and preaching. In order to fulfill their desire, they separate from their mother churches and establish their own. The reason for this is to be an overseer and be in full control of the finances of the church. Such pastors usually use the name of Jesus to perform fake miracles that last only in the church service session. The people are happy for the temporary

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relief of their situation because some of them are only in such churches for miracle. But for the members that are actually tasty and hungry for the Word of God in these churches do get bored and dissatisfied at the same time and decide to change to a vibrant and Spirit-filled church. (Kura Ibem, Personal communication, 9/5/2013)

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The fifth group is that of unbridled ambitions. This behaviour is exhibited mostly among young men who are overzealous in ministry work. The group is normally impatient to learn from the older ministers. They also find it difficult to submit to any structure or any form of authority or leadership. The uncontrolled and ambitious pastors cause disunity among the congregation by criticizing the leadership of others, but paint themselves as good people. Once they have a disagreement over something and there are quarrels, they use the opportunity to separate from the church. In most cases, they pull half of the congregation along with them. Such pastors usually start their church in the classrooms or uncompleted buildings, sitting room, garage and so on etc. All of this only points to the quest for leadership. Thus, the result of ego gratification and immaturity in most cases results to fraud and failure on their side.

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6.2.7 Pentecostals Internal Differences

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According to Emmanuel Ugba (Personal communication, 22/6/2013), wherever human beings exist there is bound to be differences, whether they are called women or men of God. Because mankind is not perfect in nature, they can make some mistakes unintentionally. Sometimes because of greed, they end up in separation from one another or getting into difficult situations or problems. Thus, in Pentecostal churches in Tivland too, these things are mentioned above exist especially among pastors of the same church or sometimes of different churches in

Tivland. Philip Asen (Personal communication, 22/6/2013) adds that within the same church, some pastors look down upon the junior ones. They do not just expect them to respect them but to worship them. Their names, Daddy or Mummy, pastor and brother cannot just address them or sister precedes their names. For example, all the founders are referred to as daddy like Daddy Olukoya of Mountain of Fire and Miracles Ministries.

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Also, junior pastors in most Pentecostals do not have a say or cannot say anything contrary to what the founder or senior pastor in charge has said. Pastor Atim Nongu of Victory Bible Church Katsina-Ala is of the view that pastors' promotion in this church is based on order of seniority, good characters and hard work. Nevertheless, when a senior pastor fails to work very hard in both spiritual growth (populating the church with new members) and physical development of the church, such a person cannot be promoted. In a situation where a junior pastor works very hard and establishes many branches, the person may be promoted above his senior and this sometimes creates tension in the church.

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Victor Uzer (personal communication, 5/5/2013), of Living Faith Church, Makurdi says some pastors who have high ambition claim that they have received the calling of God upon their lives. So the overseer prayed for them and released them to go and carry out their new assignment according to their calling. In most cases, they move with many other members of the former church. Sometimes it could be true but in most cases, they want to be founders themselves and issue out commands like others leaders. The things mentioned above have really created room for proliferation of many Pentecostal churches in Tivland. They rush into ministry work without waiting to learn from the older pastors how to use the

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spiritual gifts effectively and church management. The public sees them as half-baked pastors.

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Agba Ijor (Personal communication, 18/6/2013) points out that one of the reasons for the rift within Pentecostalism is that: some of the older pastors who received the earlier teaching of salvation and holiness ethic look at the new breed of pastors as “the trained but not called”. The writer confirmed that, her immediate younger brother Daniel Agbae was trained at Living Faith Church Gboko, being as an intelligent person; he did well and scored very high in the pastoral institution. After that he was given a church to pastor in one of the villages near Gboko. He even confesses that God does not call him into the work. Another thing that discouraged him is, he thought Living Faith Church members may be more faithful than the Catholic Church he came from, but he is surprised to discover that human beings are the same everywhere, especially when they are dealing with money, women and politics. There is higher level of politics in the church now than before.

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Another point of tension in Pentecostalism according to Esther Adoh (Personal communication, 22/6/2013) is that some Pentecostal pastors abuse the use of spiritual gifts. Some of the pastors’ source of healing is the counterfeit of God’s power. They are cult people who are using the name of God to initiate people through healings and prosperity preaching. For example, Uto Godwin (Personal communication, 15/6/2013) informed that Beior Zerve, a young pastor in Mount Zion Ministry, Gboko, was one day given the opportunity to preach in the Sunday service. It was discovered that as he was preaching many people were crying, and shouting. As if that was not enough, as he began to pray, any direction he stretches his hand, all the people will fall flat on the floor. Almost everybody was surprised by that kind of demonstration of his anointing power.

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After the service the senior pastor asked him to tell the truth before God what the source of his power is. It is a bit strange for an inexperienced pastor to exhibit such power. After a long time of persuasion, he reluctantly told them how he acquired the power. He said, he went to one occultist man, who gave him a mat. He also instructed him to sit on the mat from 12.00 mid-nights to 3.00 am and say certain incantations given to him, for 12 days. Then his desire of signs and wonders during service and meetings will come true. So he did exactly as he was instructed, that is why they have seen what happened. Everybody was speechless and one of the pastors John Aver remarked by saying: so it is true that some miracles are counterfeit. They could not believe what they saw and heard from the young pastor Beior Zerve.

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Also others are trained with occult powers on how to place hands, how they should shout and how many times they should do it. By so doing, their victims will fall “under anointing.” Sometimes they breathe on people’s faces or wave white handkerchiefs on them. An occult knows all the doorways to the body, so that when they place their hands on a person, the power is released to him/her. The doorways that false pastors use frequently are the head, forehead, ears and eyes. Some of them usually focus their eyes on the person during the so-called deliverance. That is when they are using their eyes (Oko Peter, Personal communication, 15/6/2013).

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There are also some Pentecostal pastors in Tivland who see prosperity preaching as an illusion. These categories of churches do not grow as fast as those that preach more of prosperity messages. The rate of poverty in this part of the country has made many people to rush to such churches. Even when they are preaching on prosperity they usually lay emphasis on salvation of the soul more

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than on wealth. Most of them say, it is when one seeks first the kingdom of God that every other thing follows. The scripture also says that we should prosper as our souls prosper. This implies that the soul should prosper first then every other thing such as finances, healing and deliverance of all sorts shall follow (LeevaApen, Personal communication, 15/6/2013).

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6.2.8 Emphasis on Money

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Most Pentecostal churches in Tivland, especially those with mega churches in Makurdi, crave for money. They always have one project or the other to be sponsored by members. These projects range from acquiring of land for the church site and building, purchase of musical instruments, furnishing of the pastors' offices, building of pastor's house and furnishing it, cars, to building of schools owned by the church and so on and so forth. The tasks of building, buying and sustaining these things rest on the members' shoulders. Their less-privileged members therefore, suffer untold financial hardships as they keep contributing for one project or another. The fact that these projects are endless, make the congregation to keep pledging, paying dues, levies, tithes, sowing seeds, prophet offerings and many others (Terwase Orshi, Personal communication, 6/5/2013). Bem Tyo (Personal communication, 9/5/2013) affirms that, financial contribution to the church usually becomes ~~difficult~~ difficult, as many people do not have stable sources of money to offset the financial obligations of the church. This sometimes causes some members to withdraw from the church.

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Joshua Tav (Personal communication, 15/6/2013) points out that nothing is free in Pentecostalism. People pay for prayers directly or indirectly. Pastors normally ask for money when indirectly they say jokingly that the person should remember him/her whenever God answers their prayers. The direct way of asking

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for money is to remind one to come back to the same church and pay tithe or make a thanksgiving offering. Failure to return to give thanksgiving is adjudged as a refusal to honour God, which also does not receive the attention of the pastors. However, Pentecostalism has immense economic contribution in Tivland. Some graduates who ran out of luck and had no job opportunities, found solace in Pentecostalism. Some have been offered jobs either as pastors or clerks. But once they are paid, a message of reminder is usually sent to them to settle their tithe immediately.

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Mlumun Iorkaa (Personal communication, 7/5/2013) points out that, in some Pentecostal churches in Tivland, the parents are given list of certain items to buy and take to the church when presenting the ~~newborn~~new-born baby for blessing. These also include people requesting for prayers, especially prayers for financial breakthrough or couples preparing for wedding. These are the other ways in which Pentecostals derive revenue.

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6.2.9 Politics

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Luke 4:18 records that:

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The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and receiving of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

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The above quotation implies that Jesus was preaching not only healing and prosperity as it is mostly done in Pentecostalism these days, He also confronted those who were distorting democratic government and the law. Just as in the New Testament, prophets in the Old Testament also criticized the capitalists and extortionists of their society. Prophets like Joshua and Hosea were prominent

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among others. But are Pentecostal pastors following the footsteps of Jesus in this area? Why can't they speak about the evils of the government of their time?

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Titus Imojime (Personal communication, 23/6/2013) opines concerning the matter that, most Christian leaders are too afraid to address the issue of misappropriation of funds, corruption and other evils by the government in their societies today. This is because they are afraid of losing favour with them or they might be killed or attacked. Therefore, church leaders including Pentecostals in Tivland and Nigeria have decided to be silent and let evil rule be the order of the day in their days. For example, there are pastors who were attacked by armed men the very night they condemned corrupt practices of the government, not only in Benue or Tivland, but also in the whole country. But this is how the prophets of old were treated too. Jesus too faced the same challenge in His day. However, Pentecostal leaders too are shying away from telling the truth to our political leaders. Some of them even involve themselves in campaigning for the oppressive leaders in government. Such pastors and priests are driving flashy Jeeps.

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Bayer (1997) however, points out that many Pentecostal pastors encourage their members not only to keep away from active politics but also never participate voting during elections. The reason is that they do not want to come in contact with sinners. They say, politics is worldly and evil game. It is only for the unbelievers, but Christians should have been the ones to correct immoral acts in politics. In most cases, these churches brainwash new members by saying that the world is evil and wicked. In the light of this, they neglect their social and civic duties to others.

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In Nigeria and Benue State especially, Titus Imojime (Personal communication, 23/6/2013) stresses that, thanksgiving services organized by different denominations including Pentecostals for government officers are for the

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gains of such government officers and not for thanking God. One may ask, what are the churches thanking God for on behalf of the government when salaries are not paid? They mainly do this because it is the only way through which they can find favour with the ruling class and ask for financial assistance for their church projects. Sometimes the church invites politicians who are elevated or who won election; people who are given political appointments whether or not they are members of their church for one function or another. On the other hand, for some time, politicians have taken their political campaigns into the church, Benue, which predominantly is a Christian state. Therefore, they move from one church to the other campaigning in the name of thanksgiving.

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The above explanation has shown that even with the necessity of Christian religion in politics, it is used negatively not only in Tivland but also in Nigeria. The society only hopes that the church will stop the dirty romance with politicians. At least this may pave way for the men and women of God to carry out their mandate effectively without compromise. The truth in God is the thing that will save a corrupt nation and what He wants is not sacrifice but a repentant heart, where we can serve Him in Spirit and truth.

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Adeboye also observes (2006:149-150) that Pentecostalism in Nigeria prefers to involve in public social work like schools, outreaches to drug addicts, prostitutes and street ~~children~~ ~~arehins~~ (area boys) than being involved in politics.

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He says:

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This gives the impression that Pentecostals would rather seek to nurse and rehabilitate the victims of a predatory socio-political system than to directly challenge the oppressive structures of such a society. In fact the recent growing interest of Nigerian Pentecostals in politics is a reaction to the Muslim agenda, or to the Pentecostal perception of what the agenda is (p.150).

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The above clearly shows that if not for the fact that Islamic religion wants to evangelize, Muslims they would not have shown a little bit of interest in political affairs of the nation.

6.3 The Challenges of the Pentecostal Churches in Tivland

Pentecostal churches have grown and expanded to most parts of Tivland. They have gained much fame, in Tivland even though they were the last to come to Tivland. They have made many converts and pulled some of them from the mainline churches, because of their theology, such as knowing God on personal basis (salvation), spirituality, holiness ethics, and healing etc. However Pentecostals are facing some challenges, which make the preaching of the gospel a bit difficult.

6.3.1 Soul Winning (Evangelism)

From the standpoint of Levi Ibiam (Personal communication, 23/6/2013) of Breakthrough for All Nations Ministry, the major challenge the church is facing is the winning of souls and disciplining them. There are some people that can actually give their lives to God and attend all the convert classes. They are taught more in the convert classes where they learn more on the new life in Christ. But in most cases majority fall back to their old habits or ways of life like drinking and stealing. Apart from that, these days, a good number people are more interested in prosperity preaching than in holiness and righteousness. Because of the hardship in the country, people prefer to go to churches where miracles of all sorts are happening. Even though the scripture says that we should seek first the kingdom of God and any other thing may follow, most people want what they can get now. In other words, they want to be healed or prosper materially before salvation. As a result,

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Pentecostal churches dwell on prosperity preaching and people are experiencing financial miracle progressing more.

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Similarly, Daniel Ichan (Personal communication, 17/6/2013) points out that the major challenge faced in Living Fountain Tabernacle Ministry is that of saving souls for the kingdom of God. He emphasizes that; people find it very difficult to believe the Word of God that can take some time before one can see manifestation or solution for the paraded problem. Mainline churches see such as noise making. Another challenge is that of giving for the progress of the church. Many people find it very difficult to support the propagation of the gospel. They can contribute things like clothes and food but when it comes to money they complain because they do not know the importance of giving. They do not know that God's principle is one gives before one receive. This could be through tithes, and offerings. This involves sowing of seeds and sponsoring of projects or other things in the church. But money is what moves the work of God forward; else it is slowed down.

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Nathan Ichor(Personal communication, 18/6/2013) further explains that, the kingdom principle of giving is not like business, where one can buy, sell and make profit. It goes beyond the little profit people make in business. He gives an example that, if somebody buys a bag of groundnut for ₦3, 000 and keeps, by the time it becomes scarce in the market, could even be sold at ₦7, 000. The profit will be ₦4, 000. But supposing the groundnut is kept as seed and is planted, the person may harvest even up to ten bags, which is more profitable. Until people begin to serve in monetary terms the work will not be faster.

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Another problem is that those who are practicing traditional religion find it very difficult to accept the gospel. Most of them are afraid that God might not

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protect ~~in the same way as the gods they are presently worshipping them as they are being protected presently.~~ So it becomes difficult ~~for the Christian religion~~ to penetrate the walls of ~~Tiv traditional religion.~~

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Austin Tahav (Personal communication, 8/5/2013) says, another difficulty is that the Tiv ~~are more hospitable to foreigners than their own kith and kin, man believes in, love, and patronizes foreigners more than his own people.~~ He gives example of churches that came from outside in the late 1980s and 1990s that made progress more than those that started in the mid 1970s and early 1980s. There are churches such as Living Faith church, the Redeemed Christian Church of God and Mountain of Fire and Miracles Ministries among others, which are owned by Yoruba. Also, Tivland is predominately Roman Catholic and NKST. Apart from these two, others are fake churches. If Pentecostals go to some places, they are even beaten and chased out of the place. A similar thing happened in Agagbe in Gwer West in the year 2013, when a group of Pentecostals went for crusade in the area. Some youths come and warned them to better pack their things and go if they did not want trouble. But they did not take it serious until they were chased out of the area with weapons.

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John Imo (Personal communication, 8/5/2013) of Banner of Love Evangelical Mission, Katsina, Ala laments that, the most difficult challenge is that of finance. It is very difficult to pay workers of the church. For example, senior pastors ~~are someat~~ times are paid ~~only just~~ two thousand naira ~~only~~ as salaries. They also face transportation problem particularly for pastors who are posted in the remote areas of Tivland. Due to lack of transportation, they are forced to trek very long distances to their churches. He says since he was called by God he cannot go through a theological institution. Thus, he lacks administrative knowledge to

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handle some issues of the church. He does not have a mentor whom he can rely on in terms of spiritual and physical support. Tom Ingya (Personal communication, 17/6/2013) also points out that since Pentecostal teaching is new to Tiv people, they are not finding it easy to accept it. Another challenge is lack of thorough study of their belief and practices. Some of the ministers are in a hurry to own their churches. According to Oladeji (2008);

The challenge of critical and accurate exegetical study of their belief system and practices anointing with oil could accurately define the practice. This leads at times to dogmatism ascribing everything whether wrong or right to the Holy Spirit or to revelation (p. 174).

Some of ministers of the gospel magnify the power of anointing oil beyond even God that is the Healer. In addition, Pentecostals' major challenge is that of finance, which is causing hardship towards the expansion of the gospel in Tivland. Without money it is not easy to develop the church or preach the gospel effectively.

6.4 The Future of the Pentecostal Churches in Tivland

Pentecostal churches in Tivland have grown and expanded and are still spreading in the area in such a way that it might be difficult for them to die away in the near future. Some people try to reasons for Pentecostal continuity. For example, Terser Orban (personal communication, 23/6/2013) points out that people may perhaps continue to patronize these churches because of the healing services and crusades they organize. In most cases sicknesses and diseases that could not be treated in hospitals are healed. This has made some people to leave the mainline churches for the Pentecostal churches. Some pastors want to be honoured and treated like other founders; they desire to be Overseers where every affair of the church will be under their control just like in other Church leaders. Therefore these

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churches may continue to grow because other pastors too do not want to remain as servants but to be known and called founders or Overseers.

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Esther Zaaya (Personal communication, 23/6/2013) observes that some people see the establishment of churches as a business that is lucrative. Because of the quest for material wealth, they have gone into ministry work in their churches. It is this category of pastors that preach more of prosperity messages. Most of their preaching is normally based more on the financial prosperity than on the soul. They use scriptures, which say one must pay tithe, offering, and sow seed of faith for whatever one desires. The members are made to believe that once one follows the Biblical principles on giving, one will experience, and financial breakthrough. But in essence, they are the ones that amass wealth. Through their church members, they build churches, schools and other things that bear their wife or children's name. Aker Angaa (Personal communication, 23/6/2013) opines that many people have joined and may join Pentecostal churches because they encourage people to read their Bible daily. They also organize study classes. These also help people to study and have knowledge on the word of God more than most members of the mainline churches.

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Bem Mngutyo (Personal communication, 23/6/2013) observes that many people especially youths have gained job opportunities in Pentecostal's schools as teachers, in book shops as sales persons, pastors and cashiers to mention but a few. This too has raised the standard of living of some people. Pentecostal churches give room for lay participation; once somebody is born again and shows signs of commitment towards the work of God. One, he/she is taken as a devoted member and is involved in work to serve according to one's/his/her talent. The high level of women participation in most of the churches has made many women to become

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Pentecostals. For these and some other reasons not mentioned here, Pentecostal churches may possibly continue to forge ahead in Tivland.

Start here and stop at 6.6 6.5 The Relationship between Pentecostals and Tiv Traditional Religion

The Tiv are cultured and religious people, they believe in *Aondo* or God. However, they believe that God has given man the power ~~to~~ over his environment and one of the ways he could control the natural order ~~was~~ is through *Akombo*, *Tsav* and *Azov* (~~magic, witchcraft, and spirits~~) ~~collectively known as *Tsav* as earlier stated in the work~~. Victor Uzer (personal communication, 5/5/2013) points out that ~~the~~ Tiv refers to *Aondo* or God as the Supreme Being and deities as the gods and goddesses. The Supreme Being is the creator of the heaven and earth; ~~while~~ while ~~and other deities and forces (including are *Akombo*, *Tsav* and *Azov*) (spiritual beings) are in charge of everyday affairs such as that specializes in diverse areas of life, such as commercial enterprise, medicine, health, politics, education, agriculture, production of food and water, hunting and so and so on.~~ *Akombo* is a plural term for magical deities; a single magical deity is therefore referred to ~~are known as~~ as *kombo*. Each *kombo* is in charge of a duty, such that when any problem arises in an individual's life or in the community, the particular *kombo* in charge must be appeased before the problem can be eliminated, ~~when it is one~~ therefore, a particular *kombo* is assigned to a problem and it is appeased when ~~an individual or a community is faced with such a problem~~. However sometimes a particular problem may ~~an individual may require the~~ attention of more than one deity, and in such a case all of the deities involved must be consulted ~~to solve ones~~ problem because of the person's transgressions against the gods of land.

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He further explains that Tiv people pray, worship and give sacrifices to the gods. All this leads to rituals and sacrifices in Tiv religion. *Tsav* (witchcraft) is another spiritual force that underlies occupied the Tiv traditional religion and culture; and Tiv traditional religion and it also features prominently indominate the socio-political organization, ideology, and functions of the society.

The above demonstrates the socio-spiritual condition of the Tiv world prior to the onset of Christianity; is the kind of world in which Christianity in general and Pentecostal in particular came in, it was not an empty world. The advent of Christianity and Pentecostalism found has influenced the Tiv perception of their traditional religion. Whereas Tiv traditional religion was filled with the idea that the unforgiving deities were in charge or man's mind filled with the conception of Tiv traditional religion of sins, rewards and punishments, and that the individual had only to, with which it had to reckon with and also adjust itself. This means Pentecostalism did not build on a virgin soil therefore, they have some forces to content with.

Atim Nongo (personal communication, 4/5/2013), affirms that Tiv culture was rooted very deep in *Akombo* and *Tsav* so much that almost everything in the society was overshadowed by it. In other words, *Tsav* and *Akombo* governed every aspect of Tiv culture. To eradicate these forces it from Tiv culture was tantamount to destruction of the entire socio-cultural structure means to render the culture useless. Today, many Tiv people who believe in traditional religion thinksays that is exactly what Christianity and Westernization have done to Tiv land. On the other hand, Christian missionaries and Pentecostals have seen Traditional Religion as evil practices. Christian religion taught that God is the creator of man and the Universe, all-powerful, loving and kind; He is faithful, merciful, the protector and

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provider. Therefore there is no need to ~~worship Him and never to~~ be afraid of ~~other~~ divinities; ~~that~~ God is the ~~only~~ one to be worshipped and ~~feared~~ ~~be afraid of~~. He is the only one that is able to kill both the body and soul and cast into hell fire. So people should change their conducts and accept God as their personal Lord and ~~saviors~~ ~~saviour~~ and be saved from eternal condemnation. The rejection of ~~Akombo~~ and ~~Tsav~~ by the Missionaries and colonial masters led to many movements across Tivland who did not only arrest witchcraft practitioners, but collected their witchcraft articles by force. The group include *Namakaa, Bundeili, Hoyoa* and *Inyambuan*.

Atim Nongo explains further that Pentecostals also present God as the creator, Father, Redeemer, Savior, our protector and provider but they do not force people to surrender their witchcraft articles. Pentecostals rather stressed the need to be born again without, which no man can enter heaven. After preaching the gospel message at any meeting or service the preacher must make an altar call. At this time the person pleads with those people who have not yet given their lives to Jesus Christ to come run to the altar and surrender their lives to Jesus Christ, The converts are taught that the name of Jesus has great power so they should call upon Him in times of need. Jesus demonstrates through His death and resurrection that the power of God is in Him and such powers are accessible to believers at the mention of His name. Those who have accepted Jesus as their ~~Savjour~~, Father, ~~Redeemer and Redeemer~~ are known as born again and can now hold onto the power of Jesus at anytime. The use of the name and pleading the blood of Jesus in any situation achieves a desirable effect especially with the use of the Scriptures. In other words, there will not ever be connection without the proper use of the

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scripture, for the ~~imposter's~~ (imposter's (unbelievers) words ~~is~~ are only seen as worthless as those of the seven sons of Sceva in Acts 19:15,

▲ He points out further that, Pentecostal conversion through pleading with Tiv people is a fundamental redefinition that has served in a way to restore the gap created by the missionaries. However, Pentecostals are against the Tiv world-view and but have they offered them a substitute. The alternative given to the people has allowed them to decide whether to continue with their traditional religion and its former style of life or to choose Jesus and live according to His principles. The opportunity to allow the people to decide on what they want really remove the shock, annoyance and clash created by missionaries in an attempt to displace *Akombo and Tsav* in Tivland. Pentecostals usually explain to the people that the spirits they refer to as deities are actually the principalities, powers and demons of various categories in the spiritual realm that are enemies of both God and man's enemy and God.

▲ John Imo (personal communication, 8/5/2013), asserts that in order to established converts in Pentecostal churches and ministries, they have adopted the following measures: One, the people are made to understand that covenant of believe, worship and sacrifice is the same in deities and Jesus Christ. Therefore, life problems can be tackled easier if they exchange their covenant with the evil spirits and covenant with God through Jesus Christ. Two, the preaching and production of literatures, which exposed the works of darkness teaches people to fight back affliction, defeat, suffering and all sort of calamities. Three they also organize group of people known as intercessor or prayer warriors who battle with these principalities and powers on behalf of their ministries and members in Tivland. The group holds night vigils once a week or once in a month. In every

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meeting they bind and cast out demons, evil spirits, ancestral spirits and occult activities among other things. Pentecostals trace almost every misfortune to Satan and advise such people to attend deliverance service. The congregation too is encouraged to pray at all time without ceasing in order to overcome the force of darkness at anytime. Four, Pentecostals in Tivland normally organize crusades from time to time and invite the public to come for deliverance from the evil force that hold them captive. Sometimes they tag it “deliverance from physical spiritual problems come and be saved”. Seminars are also arranged for the same purpose of showcasing the power of God over evil spirit.

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Apart from the above, John Imo says Pentecostals in Tivland believe that believers are supposed to experience good health all times. A believer could only be sick as a result of sin or the attack of evil spirits and demons. If the sickness is due to one's disobedience, the person must repent and seek for God's mercy and forgiveness of sins because sin breaches man's relationship with God and destroys it. But if the sickness is caused as a result of an attack from demonic forces then, the person has to attend prayer service for total deliverance.

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Similarly, Tiv traditional religion holds that sickness is caused as a violation of the taboos of the land which sometimes defile not only the person but the community as a whole. The person in question is expected to appease the gods before in order to regain good health. Both Pentecostals and Tiv traditional religion diagnosis sickness spiritually, while the Pentecostals identify the cause of sickness through prophecy, traditional religion ascertain the cause through divination by their priests. Pentecostals and Tiv traditional religion believe that sickness comes as a result of disobedience to God and the gods that sometimes lead to death.

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Healing in Pentecostalism is done largely without medication. This is done through the lay of hands in agreement with the person's faith; if the person who had been prayed for believe in spiritual healing, than the person receives healing, because divine healing is according to ones' faith. Materials such as holy water, anointing oil, and prayer mantles are often times employed to aid the faith of those who are to be healed.

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On the other hand, in Tiv traditional religion healing is ascertained through divination. The gods are consulted through the diviner who conveys the message of gods to people on what to be done and the kind of herbs to use on the person. If the remedy includes sacrifice he will tell the person the type of sacrifice, with this health may be restored. In case of complication, other rituals of other *Akombo* may be required. With the above discussion, it is obvious that both Pentecostals and Tiv world-view share some things in common. They both believe in the spirit realm, illness is caused by sins; they both believe that one can be empowered by the power the person believes in; and also know that the world is controlled by God and the Supernatural forces.

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6.6 Tension between Pentecostalism and the Mainline Churches in Tivland

In Tivland, it is obvious that the relationship between the mainline churches and Pentecostal churches is not amiable. Tiv people struggled to accept Christianity as was presented by missionaries and churches were established. As they tried to accustom with the mainline churches, the students who received Jesus Christ (and became born again) in higher institutions such as John Orguze and Joe Chulcame

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with another brand of Christian denomination known as Pentecostalism in Tivland. They began by re-evangelizing the mainline churches, these groups of students were moving from one church to another preaching the coming of Jesus Christ. They also emphasized that people should surrender their lives to God and ~~beare~~ holy and righteous life. Their meetings were full of clapping, singing, dancing, speaking in tongues and shouting of 'Hallelujah', so they were nicknamed 'hallelujah people' (Agu Mashika, personal communication, 9/5/2013).

He explains further that, pioneers of Pentecostalism were mostly young people who were in most cases rejected, and objects of scornful insult both by parents and the society. Their mother churches (mainline churches) in order to intimidate Pentecostal members usually suspended them and if they refused to stop their activities, they were finally excommunicated. Also, the initial converts withdrew from worldly activities such as traditional festivals, cultural songs and dances. Their lives and attitude towards social activities changed automatically once there are born again. Pentecostal teachings were based on adaptation of personal ethics, sanctification and holiness. They preached against immoral acts like ~~committing of~~ adultery, fornication, stealing, ~~cheating, etc~~ and widows who ~~happen to be pregnant after the death of the husband and single girls with pregnancy~~. People were also reminded that that they should flee away from sin else ~~he~~ all fire awaits them on the last day. Not that the people have not heard the word of God before, but many grow against the Bible. So, they were reminded of those sins that are condemned by God with their penalties. For the fact that humanity does not like to hear and face the truth, they were hated by many people and were called holy and hallelujah people.

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▲ According to Christy Bossua (personal communication, 9/5/2013)

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Pentecostals formed prayer groups where they pray both in understanding and in tongues; with this they experienced both physical illness and spiritual problems. They also shared things in common; this act also attracted many needy people into Pentecostals, because it appears as a practical way of preaching. Their Bible study too was more simplified and interesting to most people who were spiritually famished. For some of these reason Pentecostal started gaining ground in Tivland and many member were from Catholic Church and NKST churches; since they overshadowed others churches in the area. Even thus, the mainline churches did every thing to prevent control their members from attending Pentecostal meetings. People from the mainline churches also rejected Pentecostal converts as in-laws. For example, when Dooshima brought Ornguze to her family as introduction as a future husband everybody in the family seems not to accept him as an in-law. Although, they went ahead and married but till today her family members does not recognize their relationship.

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▲ Besides, she says that converts were denied land allocation for the building of churches and fellowship centers. Landlords' also rejected them as tenants because they were seen as noisemakers. However, the young people did not gave up their faith they kept on with vigorous evangelism and winning more souls for Christ. Many of them started as interdenominational ministries, in other words people were made to understand that they can only fellowship with them but still attend services at their mother churches on Sunday. This was to attract people's attention to Pentecostalism, because many Pentecostal churches started as fellowship or Bible Study groups but were later transformed to Pentecostal churches. The tension between Pentecostals and the mainline churches in Atom

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Nongu's view (personal communication 4/5/2013) ~~it~~ all began because of a struggle for membership. Most Pentecostal preachers always encouraged new members among them to leave their former churches and join them because mainline churches are 'dead churches'. The mainline churches also ~~sees~~ them as false churches that are after money and only emphasis miracles and prosperity in their meetings and services. Pentecostals on the other hand convinced the new members that in their former churches they cannot experienced Holy Spirit baptism with evidence of speaking in tongues, healing and prophecy, which when experienced empowers a believer to encounter the leading of the Holy Spirit in all ways. Before that, the convert are made to surrender their lives to God to be saved. One most saved before baptism of the Holy Spirit. But as the mainline churches do not stress the issue of born again the believe in Holy Spirit baptism and speaking in tongue one cannot grow in the spirit. New converts are also encouraged to read their Bible every morning and pray before any other thing and pray before going to bed in the night. They are also told to pray at mid night that it is when people sleep that the thief comes to steal, kill and destroy but when one is found praying when the enemy comes he will ~~by pass~~bypass your house. Many people found this teaching more useful and decided to leave their former churches for Pentecostals.

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When pastors and priests of the mainline noticed the decrease of membership in their various churches, it created anxiety among the leaders of these churches. Then there was need to map out strategies in order to maintain their members. For instance, the Catholic Church introduced Charismatic Renewal prayer with other prayer groups and Biblical Movement in place of Bible study in the church. On the other hand, most Pentecostals transformed interdenominational ministries in churches. Some of these churches even print sticker for their members

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to place on the car and doors of the members, which clearly identify them with the church and also portray the image of the church to the society. This too some mainline churches imitate from them to attract membership.

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Apart from the above, Austin Aba (personal communication 18/6/2013) points out that Pentecostals poured crowd with miracles and healing on the television, on crusades, deliverances and healing services. This is one of the measures that ensure continuous flow of members in recent times. Most Mega Pentecostal churches are in the habit of preaching on the television; some have bought airtime on most of the stations in country. For example, Paul Enenche of Dunamis international Gospel Centre is operating on nineteen channels in Nigeria including international channels such as KICCTV London and BENTV Europe and so on. It is also observed that most the crusade preachers are in the habit of preaching against the mainline churches especially the Catholic Church. They usually say that even though it is the mother church they have held unto doctrines more than the Biblical teaching. The church has selected chapters and verses in the Bible, which they have compelled for their daily and Sunday readings year in year out known as Sunday missal and not the entire Bible. The congregations are not encouraged seriously as done in the Pentecostal circle to read the Bible on their own at home; rather, the reciting of the rosary and prayer through the saints is emphasized together with going to confession to priests than God directly.

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Pentecostals also say that the Catholic Church worship idols and the scripture is against the worship of idols generally. With these accusation labeled against the Catholic Church, many people who are influenced by Pentecostal teachings no longer bend down before any statue to pray, pray the rosary and goes to confession again. But they prefer to pray using the scripture based on the specific problem

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they are going through at that time and pray to God directly through Jesus Christ, who is described as the way through, which humanity can have access to God the Father. Therefore, the constant study of the Bible made the vast in it. They use pray as a medium to attack the evil forces particularly *Tsav*, which is mostly practiced in Tivland.

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Besides the above, Alexander Aosu (personal communication 4/5/2013) maintains that Pentecostal churches spend a lot of resources, time and energy to organize crusades from time to time. The core aim of this is to harvest more souls for the kingdom of God. Here the Word of God is preached, which is mainly on salvation, repentance and deliverance from the captivity of Satan is emphasized. After the preaching as mentioned in the work earlier, People who want to be save are called upon to surrender their lives to Jesus Christ. At that movement people goes run to the pulpit to receive salvation, then the preacher ask them to confess their sins and ask God through Jesus Christ to forgive them their evil ways. After that the preacher leads to say the sinners' prayer, which is a public confession that one has forsake ones old ways and have accepted Jesus Christ as a personal Lord and Redeemer from that time onwards. This is central because Pentecostals believes that without salvation of the soul, it will be difficult to conduct any other thing on the person like miraculous healing and deliverance. So, after becoming a born again child old God one is instruction to detach from sinful ways completely and work in holiness. Because the body is the temple of God where He dwells in and not in buildings made by men. Then the person can have access to God in prayer through Jesus' name' where one is free to enjoy the abundant life, which is promise through Jesus Christ.

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~~Further more~~Furthermore, Alexander Aosu explains that Pentecostals usually conduct healing and deliverance services. Because people need to be uncontaminated both body and soul always before their Maker without, which they cannot enjoy His promise as indicated in the scripture. Therefore, Pentecostals preached using scriptural verses based on healing by faith without medication as evidence to encourage the congregation to trust God power to heal and deliver. In this way people are in most cases convinced and placed their trust and hope in Jesus Christ to receive healing by faith without medicine, which would have cost them money. With this many people get healing and deliverance from the demonic forces; in the process some people sometimes surrender witchcraft objects or items such *Ibovungu*. This is made with a skull, borne from the tight, leg and doll babies painted with a red substance known as *kpaa* in Tiv. Also human sacrifice is made to empower it and those who own it are demanded to sacrifice their children and relative from time to time. The worst of it all is when one does not have any one to sacrifice witches attacked the person with sicknesses and kill such a person. During this period some seek for divine intervention from Pentecostals deliverance and healing services because such people are attacked with illnesses that cannot be traced in laboratory and cured with medication.

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On the other hand, Paul Geri (personal communication 4/5/2013) points out that the mainline churches also criticize Pentecostal churches in their meetings and Sunday services. They call them names like Hallelujahs, false churches, noise makers, money seekers or 419 churches, prosperity preachers, false miracle healers and small scale industries and so on. Most mainline churches such as the Catholic and NKST, which are dominant churches in Tivland, believed that miracles ceased after the apostles. Therefore for people to run after miracles now in these churches

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is like pursuing the air. All these strategies are put in place to discourage members of mainline churches who had intention to move to Pentecostal churches. Pentecostals too try to win members from these churches by what they say and practiced more than unbelievers. Consequently, the tension between them is basically on conversion and to uphold members in their churches.

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CHAPTER SEVEN

SUMMARY AND CONCLUSION

This work has set out to examine the growth and expansion of Pentecostal churches in Tivland. The study covered a particular time frame 1975 – 2005. The work tried to articulate the origin and spread of Pentecostal churches in the area, to unveil when the movement came to the area, those who started Pentecostal activities in Tivland, and how it spread to other parts of Tivland. The researcher used phenomenological methodology, and the Tiv ethnic group was used as a case study. Information was extracted from both primary and secondary sources. The most essential of them was the use of grassroots' members of Pentecostal churches who made themselves available to be interviewed orally. Oral interview questions were written and conducted in English.

7.1 Findings

The research reveals facts about the rise and development of Pentecostal churches in Tivland which hitherto were either completely unknown or remained silent. The study shows that Pentecostal churches grow very fast chiefly because of their theology which gives room for the participation of almost all the members. Most of their founders claim to have received divine revelation to preach the gospel in a special way (different from others) such as evangelists and deliverance ministers. This rekindles in them the enthusiasm to preach the gospel-even to the ends of the earth in fulfilment of the great commission. Pentecostal churches in Tivland share the same beliefs such as the belief in Jesus Christ, water baptism by immersion, and Holy Ghost baptism with evidence of speaking in tongues, death and resurrection of Christ, and rapture of Christ etc.

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The weekly activities of Pentecostals are designed to keep the worshippers close to God and the church. Pentecostal activities in Tivland are almost the same, although each church schedules her programs at different times and dates. The activities begin on Sunday to Saturday. Activities like convert class, prayer and fasting, Bible study, mid-week service evangelism and so on, go on throughout the week. The organization of Pentecostal churches that gives the founder control over the “church business” is another feature that has aided their growth. The hierarchy of these churches starts with the founder as the overseer, followed by board of trustees, national pastors (if any), regional pastors, district pastors to zonal and area pastors. Their founders at the headquarters govern Pentecostal churches. The study also discovered that Pentecostalism that started with a prayer meeting has grown up to more than 200 different Pentecostal churches with their branches scattered in almost all of Tivland.

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7.2 Contribution to Knowledge

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The study on the Growth and Expansion of Pentecostal Churches in Tivland 1975-2005 has examined the factors that prompted the advent of Pentecostalism in Tivland, particularly the existing mainline churches and the prevailing Tiv worldview on spirituality (which is made up of the tripartite forces of *Akombo*, *Tsav* and *Azov*). While the mainline churches simply introduced a religious way of behaviour among the Tiv by which the ability to challenge and dominate the spirit world were quite limited, Pentecostalism introduced a radical approach. The people believe they have been empowered to take better control of their destinies.

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The research work has also dealt in depth with the various effects of the introduction of the Pentecostal movement in Tivland; in that direction, the direct

impact of Pentecostalism on various sectors of the Tiv society has also been examined. Hence, this research has served ~~will serve~~ as a reference material for other people who would want to investigate into this area of study ~~since as~~ no such work ~~has already been is~~ documented in Tivland. It is hoped that the study on the growth and expansion of Pentecostalism will enable the masses to know when the movement came into Tivland and Benue State in general. It will also bring the teachings of Pentecostal churches to limelight. People who were in doubt about their activities will know exactly what they stand for. Finally, the study will showcase the impact of Pentecostal churches in Tivland. More research should be carried out on areas of Pentecostal activities to reveal some of the hidden or laudable areas yet to be covered. These include: the training of Pentecostal pastors' in Seminaries, the relationship between pastors and their congregations; the roles of pastors wives in Pentecostal churches; the roles of youths in Pentecostal churches and so on.

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7.3 Recommendations

Based on the findings of this research work, it is hereby suggested or recommended that:

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1. Indiscriminate explosion of churches should be cautioned seriously by Pentecostal Fellowship Association of Nigeria, which will in turn subvert establishment of churches by fake and half baked pastors.
2. Pentecostal pastors should be advised and encouraged to undergo theological training into Seminaries or Universities, ~~whether God calls them or not~~. This will enable them to have a better understanding of the Christian religion and more about pastoral work.

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3. Founders of Pentecostal churches should take the interest of their congregation more seriously rather than extorting money from them, for projects that seem more of a family business.

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4. Pentecostal Fellowship Association of Nigeria should try to discourage the issue of competitive tendency among Pentecostal churches. It is like each founder is building his or her own kingdom, which results in lack of teamwork or division in the body of Christ.

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5. Self-interest and greed on the part of leaders who cause their subordinates to separate when they feel cheated should be checked.

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6. Autocratic leadership by the pastors of the Pentecostal Churches should be discouraged in order to avoid schism among pastors.

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7. The church should go back to the gospel of holiness ethics rather than prosperity preaching. This is because the Pentecostal churches seemed more interested in money than salvation of mankind in recent times.

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8. Pentecostals churches should extend hands of kindness and friendship to other denominations as brothers and sisters in the Lord; this should not be restricted to their churches.

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7.4 Conclusion

The climax of this study has been to examine the growth and expansion of Pentecostalism in Tivland. The work investigated when Pentecostalism came into being in the area in 1972 and how it has expanded up to 2005. ~~It unveils the background of the founders and theology of Pentecostals.~~ The study revealed ~~the similarities and differences among Pentecostal churches.~~ Similarly, factors

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responsible for the growth and expansion and Pentecostal doctrines are examined. Pentecostal churches in Tivland proclaim a pragmatic gospel just like Pentecostals in other parts of Nigeria and beyond. The flexibility of the movement has made them to attain authentic indigenous character, which enables them to spread throughout Tivland from 1972-2005. Pentecostal churches have created impact, which includes positive and negative influences on Tiv society. The work also discussed and ~~analyzed~~analysed the challenges and future of these churches in Tivland. The method used in the research work is phenomenological method.

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Above all, Pentecostalism has made widespread growth and expansion in Tivland more than their predecessors. Pentecostalism started from a fellowship meeting to establishment of more than two hundred distinctive churches and ministries.

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APPENDIX I

LIST OF INFORMANTS

S/No	NAME	AGE	SEX	OCCUPATION/ CHURCH	LOCATION	DATE	INTERVIEWER
1	AGU, Mershika	75	Male	Pastor Salvation Church Mission	Gboko	6/5/2013	Franca S. Jando
2	DAVID, Pila	70	Male	Pastor Salvation Church Mission	Gboko	6/5/2013	Franca S. Jando
3	PANKAN, Wanke	40	Male	Pastor Methodist Church	Makurdi	8/5/2013	Franca S. Jando
4	JAMES, Gire	59	Male	Elder ECWA Church Civil Servant	Makurdi	8/5/2013	Franca S. Jando
5	BEM, Zer	60	Male	Deacon ECWA Church	Makurdi	8/5/2013	Franca S. Jando
6	BOSSUA, Christy	60	Female	Pastor Living Faith Church	Makurdi	9/5/2013	Franca S. Jando
7	ADAM, John	40	Male	Pastor Christ Bible Church	Makurdi	9/5/2013	Franca S. Jando
8	DUER, Mark	39	Male	Evangelist Reformed Evangelical Mission	Makurdi	9/5/2013	Franca S. Jando
9	ATSER, Joe	50	Male	Civil Servant House of Mercy Ministry	Makurdi	9/5/2013	Franca S. Jando
10	TOM, Igya	48	Male	Pastor FGRCIN	Gboko	17/5/2013	Franca S. Jando
11	AOSU, Alexander	60	Male	Clergy Deeper Life Bible Church	Katsina-Ala	4/5/2013	Franca S. Jando
12	AKUHE, Timothy	41	Male	Pastor Deeper Life Bible	Katsina-Ala	4/5/2013	Franca S. Jando

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S/No	NAME	AGE	SEX	OCCUPATION/ CHURCH	LOCATION	DATE	INTERVIEWER
		28	Male	Church			
13	ORBAN, Peter			Pastor	Katsina-Ala	4/5/2015	Franca S. Jando
				Deeper Life Bible Church			
14	AJAVA, Dorcas	46	Female	Women Leader	Katsina-Ala	4/5/2013	Franca S. Jando
				Deeper Life Bible Church			
15	YOUGH, Philip	53	Male	Evangelist	Katsina-Ala	4/5/2013	Franca S. Jando
				Deeper Life Bible Church			
16	ICHOR, Nathan	57	Male	Pastor	Makurdi	10/5/2013	Franca S. Jando
				Living Faith Church			
17	NYIMAN, Theophilus	35	Male	Pastor	Makurdi	10/5/2013	Franca S. Jando
				Living Faith Church			
18	DEKUR, Emmanuel	37	Male	Pastor	Makurdi	9/6/2013	Franca S. Jando
				Living Faith Church			
19	DZAWUA, David	40	Male	Pastor	Makurdi	9/6/2013	Franca S. Jando
				Living Faith Church			
20	SHIJA Wombo	60	Male	Pastor	Makurdi	9/6/2013	Franca S. Jando
				Living Faith Church			
21	AUGUSTIN E, Nathaniel	55	Male	Pastor	Makurdi	12/6/2013	Franca S. Jando
				ANEM			
22	AKAKAI, Jonathan	45	Male	Pastor	Makurdi	12/6/2013	Franca S. Jando
				ANEM			
23	ATIM, Nongu	45	Male	Pastor/ Teacher	Katsina-Ala	6/5/2013	Franca S. Jando
				Victory Bible Church			
24	VANDE, John	29	Male	Civil Servant	Katsina-Ala	6/5/2013	Franca S. Jando
				Victory Bible Church			
25	NAJIME Prince	31	Male	Child Evangelist	Katsina-Ala	6/5/2013	Franca S. Jando
				Victory Bible Church			
26	ADEJIRAN, Emmanuel	45	Male	Pastor	Makurdi	19/6/2013	Franca S. Jando
				Mountain of Fire			

S/No	NAME	AGE	SEX	OCCUPATION/ CHURCH	LOCATION	DATE	INTERVIEWER
		37	Male	and Miracle Ministries			
27	OKOLALOR E, Moses	37	Male	Pastor	Makurdi	19/6/2013	Franca S. Jando
28	VENDE, Priscilla	40	Female	Deacon	Makurdi	19/6/2013	Franca S. Jando
29	ADETULE, Matthew	50	Male	Pastor	Makurdi	19/6/2013	Franca S. Jando
30	ADE, Monica	39	Female	Evangelist	Makurdi	19/6/2013	Franca S. Jando
31	AKANDE, Joseph	44	Male	Pastor	Makurdi	19/6/2013	Franca S. Jando
32	LEVA, Akpen	56	Male	Pastor	Gboko	17/6/2013	Franca S. Jando
33	LEVA, Becky	48	Female	Pastor	Gboko	17/6/2013	Franca S. Jando
34	ADAMA, Luka	35	Male	Civil Servant	Gboko	17/6/2013	Franca S. Jando
35	ADAJI, Moses	29	Male	Pastor	Makurdi	19/6/2013	Franca S. Jando
36	ATTAH, Bem	34	Male	Pastor	Makurdi	19/6/2013	Franca S. Jando
37	ONU, Peter	60	Male	Farmer	Makurdi	19/6/2013	Franca S. Jando
38	OGA, Agnes	45	Female	Pastor	Makurdi	19/6/2013	Franca S. Jando
39	TAR, David	50	Male	Deacon	Makurdi	19/6/2013	Franca S. Jando
40	AKII, Tordue	56	Male	Evangelist	Makurdi	20/6/2013	Franca S. Jando

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		EAG					
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				RCCG			
41	AKAA, Doo	25	Female	Student	Makurdi	21/6/2013	Franca S. Jando
				Dunamis Church			
42	AGEER, John	45	Male	Student	Makurdi	21/6/2013	Franca S. Jando
				Christ Embassy Church			
43	UTA, Emmanuel	53	Male	Lecturer	Makurdi	21/6/2013	Franca S. Jando
				Charismatic Renewal Ministries			Franca S. Jando
44	LAWANI, Paul	40	Male	Civil Servant	Makurdi	21/6/2013	Franca S. Jando
				RCCG			
45	IDOKO, Lady	60	Female	Pastor	Makurdi	21/6/2013	Franca S. Jando
				Faith Women Fellowship			
46	ALUMA, Vero	52	Female	Evangelist	Makurdi	22/6/2013	Franca S. Jando
				House of Mercy Ministry Int.			
47	IKONGBE, Evangeline	60	Female	Evangelist	Makurdi	22/6/2013	Franca S. Jando
				Church of God Mission			
48	ADI, Martin	45	Male	Pastor	Katsina-Ala	7/6/2013	Franca S. Jando
				Christian Mission			
49	IORNA, Terwase	34	Male	Farmer	Gboko	18/6/2013	Franca S. Jando
				RCCG			
50	AZUA, James	48	Male	Youth Leader	Gboko	18/6/2013	Franca S. Jando
				RCCG			
51	AMEH, Ogah	40	Male	Pastor	Gboko	18/6/2013	Franca S. Jando
				House of Mercy Ministry			
52	AGBA, Daniel	60	Male	Teacher	Katsina-Ala	7/5/2013	Franca S. Jando
				Victory Bible Church			
53	GUNDU, Augustine	52	Male	Pastor	Makurdi	20/6/2013	Franca S. Jando
				Shamal Ministry			
54	JAM, Joseph	70	Male	Pastor	Gboko	18/6/2013	Franca S. Jando
				Salvation Ministry			
55	TOR, Uja	60	Male	Pastor	Makurdi	23/6/2013	Franca S. Jando

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56	IHUGH, Samo	65	Male	Mission House Evangelist	Gboko	17/6/2013	Franca S. Jando
57	IMO, John	58	Male	Christian Center Pastor	Katsina-Ala	7/6/2013	Franca S. Jando
				Barner of Love Church			
58	GIRE, James	49	Male	Farmer	Makurdi	23/6/2013	Franca S. Jando
				Anglican Church			
59	ATAA, Vange	35	Male	Deacon	Makurdi	23/6/2013	Franca S. Jando
				Dunamis Church			
60	FATER, Agatha	20	Female	Student	Makurdi	23/6/2013	Franca S. Jando
				Dunamis Church			
61	ORBAN, Ade	30	Female	Trader	Katsina-Ala	8/5/2013	Franca S. Jando
				Victory Bible Church			
62	ADOH, Esther	43	Female	Trader	Makurdi	23/6/2013	Franca S. Jando
				House of Mercy Ministry			
63	IMOJIME, Titus	36	Male	Priest	Makurdi	23/6/2013	Franca S. Jando
				St. Joseph Catholic Church			
64	AZER, Mary	35	Female	Evangelist	Makurdi	24/6/2013	Franca S. Jando
				Living Faith Church			
65	IHO, Godwin	58	Male		Gboko	8/5/2013	Franca S. Jando
				Teacher St. Mary's Catholic church			
66	AKANGE, Kula	40	Male	Student	Gboko	9/5/2013	Franca S. Jando
				NKST Church			
67	JORVER, David	39	Male	Civil Servant	Makurdi	24/6/2013	Franca S. Jando
				Catholic Church			
68	KORNA, Titus	47	Male	Pastor	Gboko	10/5/2013	Franca S. Jando
				FGRCI Ministry			
69	AZAAGE, George	30	Male	Student	Makurdi	24/6/2013	Franca S. Jando
				Living Faith Church			
70	AKURA, Joe	48	Male	Lecturer	Makurdi	24/6/2013	Franca S. Jando
				Living Faith Church			
71	ODIKE,	55	Male	Evangelist	Makurdi	20/6/2013	Franca S. Jando

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	Enoch			Mountain of Fire and Miracles Ministries			
72	TOR, Tabitha	45	Female	Teacher	Makurdi	20/6/2013	Franca S. Jando
				House of Mercy Ministry			
73	TAR, Joshua	54	Male	Pastor	Makurdi	20/6/2013	Franca S. Jando
				Victory Bible Church			
74	BEM, Hembadoon	40	Female	Deaconess	Makurdi	20/6/2013	Franca S. Jando
				Grace and Truth Tabernacle			
75	AGA, Moses	60	Male	Pastor	Makurdi	24/6/2013	Franca S. Jando
				Seed of Faith Chapel			
76	AKUHA, Bemgba	40	Male	Civil Servant New Anointing Chapel	Makurdi	24/6/2013	Franca S. Jando
77	KERNEN, Philip	37	Male	Evangelist	Gboko	10/5/2013	Franca S. Jando
				God's Arrow Pentecostal Assembly			
78	IGBA, Edward	50	Male	Farmer	Gboko	11/5/2013	Franca S. Jando
				Life Gate People's Assembly			
79	ASEN, Jacob	44	Male	Student	Makurdi	22/6/2013	Franca S. Jando
				Greater Glory Assembly			
80	IJWO, Kenneth	31	Male	Student	Makurdi	22/6/2013	Franca S. Jando
				RCCG			
81	ADAMA, Eche	36	Male	Pastor	Makurdi	22/6/2013	Franca S. Jando
				RCCG			
82	IKYEREVE, Emmanuel	33	Male	Pastor	Makurdi	24/6/2013	Franca S. Jando
				RCCG			
83	AKER, Oliver	22	Male	Student	Makurdi	27/6/2013	Franca S. Jando
				Mountain of Fire and Miracles Ministries			
84	CHELEN, Adam	28	Male	Student	Gboko	11/6/2013	Franca S. Jando
				Living Faith Church			
85	TERYANGE, James	35	Male	Civil Servant	Gboko	13/6/2013	Franca S. Jando
				Living Faith			

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S/No	NAME	AGE	SEX	OCCUPATION/ CHURCH	LOCATION	DATE	INTERVIEWER	Formatted: Font: 10 pt, No underline, Font color: Auto, English (U.K.)
		41	Male	Church				Formatted: Font: 10 pt, English (U.K.)
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86	UCHE, George	41	Male	Pastor	Gboko	13/5/2013	Franca S. Jando	Formatted Table
				Living Faith Church				Formatted ... [1406]
87	AKENDE, Kinsley	50	Male	Deacon	Makurdi	21/6/2013	Franca S. Jando	Formatted: Font: 10 pt, No underline, Font color: Auto, English (U.K.)
				Living Faith Church				Formatted ... [1408]
88	GBASHA, Tyav	45	Male	Clergy	Makurdi	21/6/2013	Franca S. Jando	Formatted: Font: 10 pt, English (U.K.)
				Catholic Church				Formatted ... [1411]
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APPENDIX II

**INTERVIEW SCHEDULE FOR RESEARCH ON THE GROUTH AND
EXPANSION OF PENTECOSTAL CHURCHES IN TIVLAND 1975-2005**

Department of Religion and
Culture
University of Nigeria, Nsukka

Dear Respondent,

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The questions listed below are on the Growth and Expansion of Pentecostal Churches in Tivland. Kindly provide answers to the following, I assure you that all the information will be treated as confidential and strictly for the research purpose only.

Thanks for your anticipated co-operation.
Jando Franca Shiminenge

1. What is the name of your Church?
2. Who is the founder?
3. Could you avail us the background of the founder?
4. When was the Church founded and how did it start?
5. What motivated the establishment of the Church?
6. What is the organizational structure of the Church?
7. What is the vision and mission of the Church?
8. Could you tell us the beliefs of your Church?
9. Could you explain the liturgy and worship of the church?
10. What activities or programs do your Church practice?
11. What are the roles of women?
12. What is the church position on prosperity preaching?
13. How has your Church grown since its establishment and what gave rise to such growth?
14. What is the church contribution to the society?
15. What are the challenges and prospects of the Church in the changing world?

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